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"WHEN THE FROST IS ON THE PUMPKINS"

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WE hope that none of our readers, especially that no pastor or spiritual leader, will overlook the immensely important announcement of the National Council's Commission on Evangelism as reported on another page. It is proposed that throughout the ensuing year we Congregationalists give ourselves with all faithfulness and ardor to a campaign of well-considered systematic evangelism—an honest, earnest effort to bring men, women and children into the spiritual life.

The impressive feature of this program is the fact that it is not ours alone but is also adopted and supported by representatives of all those religious bodies that are banded together in the Federation of Churches. The plan proposes a simultaneous if not a united evangelistic campaign. In pursuit of this project, it will be noted that arrangements are already being made for union services in fifty of our principal cities.

No clearer evidence of vitality could be given by the church of today than such a united crusade as this. Both the will and the power to convert men—to transform corrupt and selfish lives into lives of purity and genuine goodness—this is only normal in a vigorous, healthy church.

SUCH a gathering as the one held by Congregational workers among colored people in Detroit a few weeks ago emphasized in a very unmistakable way the value of the progress that has been made in the building up of capable and far-sighted leaders among the great Negro group in the United States. Here met pastors, school principals, college presidents, teachers, social workers and secretaries, in whose hands lie the clearly defined responsibility for the religious leadership of a very considerable group. Without haste or bitterness or passion, save for a passion of downright earnestness, they attacked the outstanding problems of the day.

It will come as a surprise to many who have thought of religion as the Negro's greatest asset, and who are aware that by far the largest proportionate investment of the thirteen million Negroes in the United States is still to be found in buildings dedicated to religious uses, to know that a widespread defection from the church has taken place within the past decade, so that today only about half of the Negroes are enrolled in any religious organization. This is a serious situation and one which does not yield to platitudinous optimism.

Discussions centering around this situation brought out clearly the existence of a well-informed policy on the part of our Congregational Negro religious leaders. They are fully aware that the new day in Negro life, particularly the challenge of the numerous urban Negro population of the North, demands a very different type of religious expression from that known hitherto.

Possibly indicative of some new aspects of the religious situation among Negroes is the rise and influence of the people's community church movement. The leader of this group of more than ten thousand Negroes centering in Chicago was present at the Detroit meeting with a proposal that the churches he represented should join us in the support of the Angola Mission in Africa. This fact is of importance and a cause for optimism. Its largest significance is, doubtless, the way in which it witnesses to the readiness of the larger numbers of colored people to identify themselves with the progressive church movement in no way connected with the old-line denominations of which they have been thought to be an inseparable part.

Vitalizing the Apportionment

Giving to Do Things Rather Than to Meet Budgets

LIFE is change. When we cease to change we stagnate, deteriorate, die. Not long ago the practice was to present specific appeals from the church pulpits so frequently that people wearied of them. There was a call for the apportionment. The apportionment plan has been very useful.

Now the appeal to individuals and churches to do their share has lost its edge, and the question everywhere is, what is it that we are doing? What is money wanted for? What is there in it to interest the hearts of men? In answer to this situation the missionary societies, cooperating through the Commission on Missions, are now prepared to furnish to each state definite assignments of the work which is being done in the missionary, educational and church fields. The states which cooperate with this plan will redistribute these specific projects to the various associations, churches, and even individuals, so that giving may be for living work rather than simply for the apportionment.

This does not mean discarding the apportionment. It rather means vitalizing the apportionment. Each state, association and church will still face its share of the total task, but that share will be interpreted in living needs and accomplishment.

Actual assignments from the operating budgets of the societies will be made on the basis of a reachable increase over the contributions of 1925, the amount to be determined in conference with the various states and other groups. In making the assignments the very first consideration will be similar assignments already operative through the woman's organizations and the other missionary societies, including churches which are now supporting their own missionaries.

Then to each state it is expected assignment will be made of additional work which ought to be done if we could only reach the full apportionment. This work will not be budgeted by the societies until the resources are assured, and so no deficits involved.

An element of high value in this connection will be the possibility of the direct information being furnished to states, associations, and even churches, concerning the work to which they are contributing. This information will be given in reports, special literature, and for the larger projects, individual correspondence. On occasion there will be visits from the missionaries and others who know about the work. Stereopticon lectures will be available in many instances; also pictures and other means of representation. This, of course, will be supplemented with general information concerning the entire work of the denomination.

In order that the states and other groups may not be narrowed in their outlook, plans will be made for desirable rotation among the states, associations and churches; so that at one time gifts may be for one part of the field and at another time for another part of the field.

This does not mean that individual churches which are not sufficiently resourceful to assume the support of a missionary or a station will not be included. The plans will provide for making definite and specific the task for even the smallest churches. Moreover, groups of churches in associations and in other natural alignments will be able to take the larger units.

The importance of this departure is doubtless much larger than will appear at first thought. It inheres in the fact that genuine interest in the work being done needs to be developed. We have depended largely and properly upon the loyalty of individual givers to the program of the organization of which they are a part. This departure means the quickening of that loyalty with a genuine heart interest in the thing that is being done.

Time will be required for its full development, but the cooperation of all concerned is earnestly solicited.—C. E. B.

Seasonable Sermons

EARLY autumn is apt to be a trying time in the church—as bad as a belated spring on the farm where after sunny days winter comes blustering back again with a whirl of snowflakes. The tide of the spirit returns but slowly from the ebb of midsummer. The disappointed parson looks down upon half empty pews. And yet the dependable people are all present, each in his regular place. Why not, forgetting absentees and visitors, devote one's preaching for a while to the interest of these faithful friends? They, too, may have a touch of the "Fall Fever"—a hang-over from the lassitude of August. They certainly require healing, comfort, inspiration, instruction, a carefully selected spiritual diet. If by his autumnal preaching he can put his workers in prime condition for the winter's campaign, the minister will go far towards solving his problem.

Shakespeare's Religious Message

By TRUMAN J. SPENCER

Our readers will recognize the name of this contributor as that of our business manager, who is an accomplished Shakespearean scholar as well as an able man of affairs.—EDITOR.

THREE centuries and a decade ago Shakespeare was laid to rest on the bank of the silvery Avon, but his works live after him, exerting more influence than those of any other author outside the precincts of the Bible. The extent and nature of that influence is often undervalued.

Shakespeare was a genius and like Lincoln cannot be accounted for, but among the many elements which make his writings live while those of others molder in the dust a few are uppermost. There is his marvelous diction, the verbal melody, the sorcery of syllables, the choice of the exact word to express the meaning, the union of sense and sound. Rhythm was his slave and his fund of words inexhaustible. He uses over twenty-four thousand, more than did Dickens, Thackeray, Scott and the King James Bible all together.

Then there is his wonderful fertility of imagination, his oceanic flow of wit and humor, and his penetrating insight into human nature "from its lowest note to the top of its compass." But all these could not make his works immortal without one other element. They live with the vitality of ethical truth. All else were mere body without soul.

The historian Green tells us how in Shakespeare's day the small Genevan Bibles carried for the first time the Scriptures into the home and wove it into the life of every English family, and George Macdonald says that this probably did more to rouse the slumbering literary power of England than any other influence. Shakespeare felt this and the dramatist Henry Arthur Jones says his works are "steeped in the language and spirit of the Bible." Shakespeare in his ethical judgments never faltered and his plays for that reason are, as James Freeman Clarke said, "the most moral influence in all literature." The most impressive thing about Shakespeare, says Churton Collins, "is the reverence he shows for religion, for the mysterious relation which exists between man and God."

It is true he cared little for creed or theological dogma. He glorified no sect, he taught no verbal text of righteousness. He struck from the picture of his ideal hero every semblance of zeal in religious persecution which loomed large in the sources of his play. He makes Paulina say: "It is a heretic that makes the fire, not she that burns in it." But tolerance is not indifference, although the two are often confounded. Shakespeare was not indifferent to evil. His eye pierced through the outward show and fastened upon all that is eternal in man. It is true also that he deals mainly with life on earth, with facts of human experience. He attempts no solution of the great mysteries surrounding human existence. He writes of life here "upon this bank and shoal of time." But religion is for time as it is for eternity. Right ever differs from wrong. Just as in the physical universe planets swing in their gigantic orbits and waves swell and break in the multitudinous seas in obedience to law, so in the moral universe Shakespeare perceives a law as positive and as eternal. Again and again he depicts the ruin of persons and states when that law is defied and men for selfish ends put themselves out of harmony with the forces beyond human control.

Richard III jeered at conscience as a word that cowards use; but after that stinging rebuke from his broken-hearted mother, his guilty imagination brought before him in dreams the forms of his victims, and he awoke to declare that his conscience had a thousand several tongues, every one of which condemned him for a villain. Thus, with shattered nerve and broken spirit, he met his death next day on Bosworth Field.

Isabella will give up her life for her brother, but she will not sin to save him. "Better a brother die once than that a sister in redeeming him should die forever." Lady Macbeth sins to gratify her husband's ambitious desires and night after night paces the castle halls in agony, striving in vain to wash that damning spot of blood from off her hands until she exclaims in the accents of despair, "All the perfumes of Arabia will not sweeten this little hand."

The gifts that God gives demand "both thanks and use," says the Duke of Vienna, while Hamlet tells us that "He that made us with such large discourse, looking before and after, gave us not that capability and god-like reason to fust in us unused." Man, "the paragon of animals, noble in reason, infinite in capacity," if "the chief good and market of his time be but to sleep and feed," is "a beast, no more." Marc Antony strives that not a moment of his life should stretch without some pleasure in it, but though he and Cleopatra declare themselves to be gods, they are not above the immutable forces of the moral universe.

Antony, great of mind, heart and body, had the kingdoms of the earth in his grasp and might have left his impress upon the world's destiny, but he became passion's slave and went his way and left but a blackened scorch upon the page of history.

Few things are so alluring as success. But success and failure are not always apparent to the multitude. Men have battled for an idea and gone down to death, but, unperceived by the human eye, they have given impetus to an idea that has revolutionized the world. Shakespeare again and again portrayed the intangibility of seeming success and the invincible conquest of the human soul over material defeat. In the tremendous tragedy of King Lear the poor Fool dies in sympathetic anguish over another's sorrow which he is powerless to remove. Inspired by love, the Earl of Kent lays down his earldom and his life to save him who had cast him off. Cordelia leaves her happy throne in France, and searching the stormy heath finds her father who had so cruelly wronged her and with a kiss restores him to sanity and peace. But she pays for her love with her life, hanged in prison.

Why must Cordelia die? This question bothered Dr. Johnson and led Tolstoi to declare the play irreligious and immoral. Shakespeare, indeed, smashed into a thousand fragments the famous law of poetic justice. The good do not always reap earthly rewards and evil often wins a seeming victory. Shakespeare saw that life in itself is no blessing; it is what life stands for that matters. Joy does not depend upon circumstance, but upon inner consciousness. Though both the innocent and the guilty may go down to dusty death, for one it is a penalty and for the other a summons to higher things. "The readiness is all," says Hamlet. Cordelia dies but Shakespeare asks, Is life the most precious thing in the world? "All that a man hath will he give for his life," said the Adversary in the great Biblical drama of Job. But he lied and Job proved that he lied. Cordelia dies with her guilty sisters, but her heart was filled with joy and her soul with peace. Men and women, Shakespeare teaches, can be greater than anything that can happen to them.

Happiness is not gained by seeking it. Macbeth murdered his king and gained the summit of his ambition, turning what Dean Farrar calls the frightful page of human destinies of which the caption is "Desires Accomplished." But he cries, "Had I but died an hour before this chance I had lived a blessed time." He testifies that to him who had risked "the life to come" to gain happiness here, "life is a walking shadow, a tale told by an idiot, full of sound and fury, signifying nothing." "Wh shall it profit a man to gain the world and lo his own soul?"

Shakespeare knew that there is only one cure f sin. Lady Macbeth's physician owns himse powerless "to raze out the written troubles of t brain." "God," he says, "God, forgive us all Hate and greed, violence and wrong, says Ari can be atoned by "nothing but heart's sorrow an a clear life ensuing." The guilty King Claudi believed that heaven could wash his blood-staine hands white as snow, but he could not repent, coul not give up the fruits of his sin, and so his pray never reached heaven. "We do pray for mercy, says Portia, "but that same prayer doth teach u all to render the deeds of mercy."

Orlando, seeking food, says to the exiled Duk "If ever you have looked on better days," and the gives a translation of his term "better days." "I ever been where bells have knolled to church"— the worship of God. "If ever sat at good men' feasts"—the fellowship of men. "If ever fro your eyelids wiped a tear and know what 'tis t pity and be pitied." To commune with God an to mingle with men in true sympathy and love, thi was to see "better days." In this play one brothe risks his life to save that of his brother who ha wronged him, and another brother seeking the lif of his brother is converted by contact with a re ligious soul and "there is mirth in heaven whe earthly things made even atone together."

The prospect of a future life confronts alike th guilty and the man striving to fulfil heaven's mis sion. "In the corrupted currents of this worl offense's gilded hand may shove by justice and o 'tis seen the wicked prize itself buys out the law, bu 'tis not so above," says Hamlet's uncle. The though of "something after death" "when we have shuffle off this mortal coil" inspires Hamlet to bear time' whips and scorns until his task is done. It is th instinctive sense that this life does not end all tha shapes the course of Shakespeare's deepest thinke "As for my soul what can it do to that, being thing immortal."

The teaching of the entire Shakespearean drama i that this is God's world and that sin destroys an love and righteousness give value to life. Th soul is more than the body and it should be en riched though its servants pine. "Within be fed without be rich no more; so shall you feed o Death that feeds on men, and Death once dea there's no more dying then." This is the messag of the poet whom Carlyle called "the greatest in tellect who has left a record of itself in the way o literature."

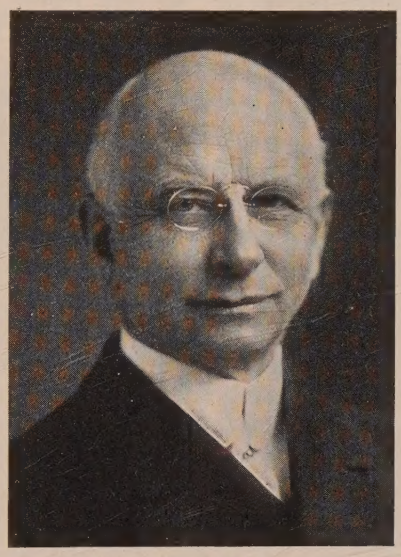
Those Boys and Girls

A Bit of Experience

By CHARLES W. CARROLL, D.D.

Dr. Carroll, the Superintendent of the Middle Atlantic and Pennsylvania Conferences, is doubtless one of the best beloved and most useful of all our Congregational leaders. The broad sympathies and well-ripened wisdom of the man, as well as his wide experience, enable him to speak with peculiar authority upon the subject presented in the following paper.—EDITOR.

I SUSPECT my topic will prove to be a flaming sword protecting this article from being read by any save the most daring spirits, even should it pass muster with our discriminating editors and find a place in the magazine. I doubt whether if another wrote I should read. We are having such a flood of comment about the boys and girls these days and so much of it is discouraging that we optimists who wish to continue to believe that the world is better than it was threescore years ago and ten are suspicious of all such titles. At the risk of overworking the personal element I venture a bit of experience and a conclusion founded thereon.



CHARLES W. CARROLL, D.D.

I sometimes wonder that such a large proportion of our lads and lassies are so sound at heart as well as in body when I realize that the changes of seventy years have multiplied temptations for red-blooded youth many fold; for temptations keep pace with increased opportunities in life. The boy or girl who maintains his integrity today—or hers—has said "No" a score of times where my generation said it once. And it is to be remembered that these youngsters are not responsible for the night life and the "White Way" and the bootlegger and the automobile. They have been ushered into a civilization for which their seniors are responsible.

But such a multitude of them are putting the tempter behind them and are living masterful and beautiful lives, the more beautiful because of the mastery. In my early life I was a pedagogue. Forty years ago I closed a ten-year superintendency of public schools in a county seat in Ohio. Twelve years later a group of these students suggested a reunion of the teachers and pupils of the high school of those ten years. On the thirtieth of last June the twenty-eighth annual meeting was held. They come from every quarter of the land and send messages from all parts of the world. Perhaps a third of the students and all but one or two of the teachers have died, but the attendance does not decrease because they bring their children and grandchildren and great-grandchildren. Here lies the point of the illustration. I have been able to keep trace of these second and third generations. They are better trained than their parents because they have better teachers, and only two have fallen by the way.

It is my privilege to spend two weeks each year in young people's summer conferences in Pennsylvania. In one I am responsible for the discipline, as more than one hundred youths of both sexes spend a week together in the same building and on the same recreation grounds. For the fourth year I am giving courses in one of these conferences. I started with Congregationalism for my theme, but under pressure from these young folks I have substituted "The Religion of Jesus" and "Life Problems for Young People," with such subtopics as "Keeping Fit," "Thinking Straight," "Getting a Competence," "Founding a Home," "Finding a Faith," "Living Romantically." I find no more difficulty in discipline than if the conference were composed of their parents, if as much, and in fifty years in the pulpit I have never spoken on spiritual themes to as attentive and eager a company as faces me when I try to talk to them about the higher life. I may be prejudiced, but these experiences and many others like them lead me to believe that there never was a nobler group of young people than we have today.

They have difficult problems to solve and some of them make the frightful surrender, just as some of their elders do; but I fear that we who are responsible for most of these problems are not making that contribution to the solution that they have a right to expect of us.

1.—Some of us lose faith in them and condemn

them because they react to the appeal of the environment we have created for them with greater frankness and freedom than we exercised in a more conservative environment. We forget that the test of youth as well as of age is in the spirit. If only we could keep their confidence by believing in them and so have an opportunity to help them!

2.—Some of us hinder by over-exalting them. We make them feel that they are so superior in judgment and wisdom to the youth of other generations, if not to their parents and teachers. They must be allowed to think through the great problems of religion and social life without let or hindrance or guidance, while we who are older had the advantage of wise Christian leadership. How should it be that the "teeners" of 1926 should be able to solve the problems of the moral and spiritual life unaided any better than we who were "teeners" fifty years ago? They are only "teeners" still and should be so treated and helped.

3.—Some of us parents are failing to make the home a sanctuary of fellowship and aspiration and strength. When I recall the constant facing of a righteous and loving Father to which I was sum moned at the family altar, by grace at meals, i table-talks about right living and through the regu lar attendance as a family at the mission churc with our father in the pulpit, I wonder whether m young friends today are having the same help to g straight that I had. I wonder whether when the leave the home in the morning for the daily tas or at evening for the social hour they go with th consciousness that One goes with them who is abl to keep them from falling and who gave his So that they might not go astray. Instead some o these children of the mating age are permitted t spend their late evenings on the streets, or in th dance halls or on steamboat excursions, and we hol up our hands in horror because they fall t "petting" and "necking."

There is now, as there always has been, the prob lem of youth. But so much of the solution lies wit the parents and waits for the Christian home When a blur appears on the screen we do not con demn the screen; we correct the slide. Let us stud the slide.

How to Take Pictures That Tell a Story

By EVELYN B. VIERTEL

Photographer Publicity Department of National Board of the Young Women's Christian Association

The illustrations that are offered us with contributed articles often seem quite inferior to what they might and ought to be in view of the great, vital interests presented. This is natural enough. Few of our contributors are trained in photography. Confident that many would be glad of an expert's suggestions, we have asked for help from Miss Viertel and in response to our request she has been good enough to prepare the following very valuable article.—EDITOR.

FIRST, you must have a story to tell. Ask yourself, "If this were to be a motion picture what action would I have my subject portray?" Then pose your subject in action and snap it with your camera.

News pictures are pictures that tell a story or news. Why are the pictures that most missionaries bring back often so drab, colorless and devoid of interest? Why does this so constantly happen in countries rich in spectacular effects, human interest action and sharply contrasting on every hand with all that is hackneyed and prosaic at home?

From my experience with an organization that has scores of workers in the foreign mission field, I believe it is due to a number of reasons. Let us look into them. Have you ever run through her album of snapshots with a college girl, a returned tourist or a returned missionary? As they eagerly turn the pages and pore over the pictures with you, from what do you get your most vivid impressions? Is it not from the owner of the albu rather than from the album?

"Oh, this is Susie D—— taken the day we rod donkeys and had such a thrilling trip up the moun tain." Whereupon she plunges into the tale o how narrow and dangerous the mountain pass wa and how Susie's donkey almost went over the side to a thousand feet below. Yet Susie is shown smiling, stolid and woodenly stationary, her two feet planted firmly on the ground. There is noth ing in her pose or demeanor to denote that she has had a perilous trip with graphic possibilities From the snapshot, as she placidly smiles directly into the camera, she might be about to board the Bronx subway or go to the church around the corner to the Ladies' Aid Society. The gallan donkey and its picturesque boy guide who saved her life are nowhere in sight.

"Who went with Susie?" you ask. "Oh, they are over here. Our whole class went along in thei

native costumes." In anticipation you turn the page. What will the class—other members of the party—be depicted doing? On their donkeys going down a steep grade of the trail, unconscious of the camera, or picking up faggots and making a fire for the picnic coffee? Or perhaps we will see them feeding the donkeys at the rest hour, again unconscious of the camera, all laughing, merry and absorbed. With such expectations you turn the page. What do you find? A triple row of girls in firm, rigid formation, blinking hard at the camera, the sun in their eyes. Despite their picturesque costumes—lost in the dark shadows of the glare—they might almost be anybody, anywhere. The photography is dim and poor, but not even a good effect pictorially could improve it as far as news interest goes. In all news photography

Group pictures, such as this, have a personal value, but they are lacking in news value. The basket-ball team is merely posing. There is no action.

there is nothing more deadly than a "We are all together" pose.

Missionaries, generally speaking, miss pictures at their doorstep that would cost their organization thousands of dollars to get. One organization has just engaged, at considerable salary and travel expense, a photographer to go around the world taking pictures of activities at their mission centers. This gives some idea of the very practical value put upon pictures that tell a story for home use, for publicity and money-raising efforts. It is also a graphic comment upon the failure of foreign workers to send in what is wanted.

A well-taken picture is worth a dozen pamphlets or folders. Reading matter is difficult to get people to take time to read. A picture can be taken in at a glance.

Before going out to the mission field, resolve to be of the utmost value to your Mission Board in picture taking. For picture taking may be money making for your home Board. Get expert advice. Get the best camera you can afford and then write to its maker and other camera manufacturers. Ask for pamphlets on Do's and Don'ts, or how to get the best pictures.

Above all, study the pictorial sections of your biggest city papers. Count the pictures that show action—that is, with their subjects doing something. Now count those who are not. Are they not strolling in a garden, on a yacht, on the seashore, or with a pet dog, a child, something that at

A basket-ball game in full swing. Note the action and the keen interest of the players concentrated on the ball. The picture is full of life and one catches something of the enthusiasm and the thrill of the game.

least suggests atmosphere, if not direct action?

Now look over the non-action pictures. Are not all those that have no atmosphere or action, pictures of people prominent in the public eye, or in the day's news? Rest assured that the pictorial editor would have sternly said "Thumbs down" on these lifeless pictures if he had been able to get recent action pictures to substitute for them. Not being in the actual news, having no news value to make us well known or famous, it is up to us to substitute such good story-telling action in our pictures that they will stand upon their own merits.

WHAT TO DO AND WHAT NOT TO DO
IN TAKING PHOTOGRAPHS

Forced enjoyment is expressed here by the stilted poses of the subjects.

All appearances of motion and quick action are brought to mind at a glance when looking at this photograph. One even gets the thrill of going over the dam.

Contrast this picture with the Japanese silk workers. Note the lack of interest and action. The picture is overcrowded. How much better it would have been if they had made a close-up of one or two figures actively engaged in making cigarettes.

This is a splendid picture. The action is vivid and interest keen. It also has a pictorial value. There is no comparison when contrasted with the girls at work in the cigarette factory.

One would have to be told this was a Health Center. There is nothing to indicate these children have come for a physical examination. The interest is centered on the camera-man.

This picture does not need a caption. One glance would tell you that the baby is having a physical examination. The picture is alive and full of interest. Contrast this with the opposite picture.

The accompanying pictures illustrate some of the things to avoid. And a last word of advice before going into details is to remember that close-ups are really *close-ups!* Get as close up as you can in focusing your subject. Then before you snap the picture, step forward at least a few feet more. Your subject must dominate the whole foreground, background and middle-ground.

How to Take Pictures Which Tell the Story

1.—Select a spot that gives good light, away from the shadows and suggestive of great spaces around. Shadows often spoil the finished effects of a photograph. Avoid crowding the subjects into small spaces as this will make them look stiff and stilted and detract from the freedom of the pose. Make the group small if the place is small in order to retain the natural pose and feeling of space.

2.—Regardless of the type of picture you are taking, let the posing always be natural with the interest in something other than the camera. Let the subject or subjects show a real interest which will give an idea of action whether real or imaginative.

3.—Give the action the prominent place in the picture, and if possible make it a close-up that the lines may be clear-cut and action vivid. Photograph with the idea of silhouetting one or two people in it. Keep the background as free as possible from crowds. Be sure and snap your picture at the opportune moment when the action is at its height.

4.—To illustrate a hiking picture, have the group equipped with knapsacks and so forth, on the open road and actually enjoying the hike, not at a standstill in preparation to start.

5.—A good camping picture can be produced by using the sky as a background. Avoid too many trees, as they cast too many shadows. If the fire is in the process of being built, have each member of the group occupied with its preparation. Or on the other hand, if the fire is ready made, have them actively engaged in cooking the food, serving or eating. Camping can be portrayed with just a suggestion of a tent as the background with something active and constructive going on in the foreground, such as games or house-cleaning.

6.—A good swimming picture should not have more than three subjects in it. In order to get a good diving picture, have the subject silhouetted against the sky, or a light background if indoors, and snap your picture when the diver is in mid-air.

7.—For indoor groups, such as educational classes, have a small group actively engaged in the type of work the class represents. As an example, take the dressmaking group and show the instructor fitting the dress on one of the girls with one or two others receiving instructions. A good cooking group is obtained by having members of the class interested in a different task in the kitchen. Above all, do not try to get the whole class in the picture.

The Orientals of Southern California

By GEORGE F. KENNGOTT, D.D.

THE problem of the alien in Southern California is not unlike the problem of the immigrant in New England, where the nomadic Indian gave way to the fishers and farmers; the farmers to the artisans, under the paternalistic regime; and now paternalism has given way to a new social order, where the rights of the individual in relation to society are not clearly understood, nor definitely expressed. Today in New England there remains a very small minority of the old New England stock. The Irish made way for the French-Canadians; the French-Canadians for the Greeks, Portuguese, Polanders and forty other nationalities. There is hope that the barrier-walls will be broken down between these many diverse peoples and a new unity arise.

> "For a' that, and a' that,
> It's coming yet for a' that,
> That man to man, the world o'er
> Shall brothers be for a' that."

President Francis A. Walker called attention to the fact that between 1850 and 1870 the rate of increase in the native population of the United States fell sharply off, and between 1870 and 1890 the decline was greatly accentuated. He said: "The access of foreigners at the time and under the circumstances, constituted a shock to the principle of population among the native element. That principle is always sensitive alike to sentiment and economic conditions. . . . The checks for native growth were not physiological and climatic, but social and economic, and chief among them was the access of vast hordes of foreign immigrants, bringing with them a standard of living at which our people revolted."

Each new alien race has brought a low standard of living. This has shown itself in the overcrowding of tenements, in the use of cheap and often insufficient food, and in the absence of the simplest comforts of life. Each new alien race,

under the impulse of larger wages here than in the homeland, spends much of its energy in reproduction, until, becoming acquainted with the higher standards of the new land, it revises its standards, only to be in turn assailed by a new race with again a lower standard, and so the battle of the standards continues. Twenty years ago the Greeks in Lowell, Massachusetts, receiving in actual wages five times as much as in their own land where they lived as farmers and shepherds, were beating at the gates of the French-Canadians, who had steadily raised their standard of life. Each race withholds its increase under the depressing influence of the newcomers. The birth rate and mortality of the Greeks increased, while with the French-Canadians, as with their predecessors, the Irish and native Americans, the birth rate and mortality decreased.

CHRISTIAN ENDEAVORERS OF JAPANESE UNION CHURCH, LOS ANGELES

The history and experience of New England repeat themselves in California, where the Indian made way for the Spaniard; and the Spaniard for the rush of the gold-seekers, Anglo-Saxon and Celts, from the East. The "native American" who had come hither at great sacrifice, with the indomitable spirit of the pioneer, remembering the "melting-pot" of the East, desired for himself a Nordic paradise wherein should dwell no foreigner, especially of the yellow race. The Anti-Alien Land Laws of California, aimed at the "Yellow Peril," represented the attitude of mind and spirit, racial pride, prejudices and fears of the Turks against the Slavs, the Gentiles against the Jews, the Anglo-Saxon against the Celts.

The charges made in New England by the native stock against every new immigrant and alien, of low standards of living and high birth rate, bound to swamp the native stock, were applied to the Chinese and Japanese in California. The result was a drastic Anti-Alien Land Law, "forbidding not only the sale of agricultural land to the Japanese in any form whatsoever, unless specifically granted by treaty right, but also forbidding all leases of said land, including crop-contract leases."

It was found in California, as in New England, that the fear of being swamped by the high birth rate of the alien race was groundless, for California has grown to a population of five million, the total having increased in the decade from 1910 to 1920 by one million and forty-nine thousand, while the Japanese population from all sources increased by less than twenty-nine thousand, so that only two per cent of the present California population is Japanese. And, instead of possessing the earth, they own less than one per cent of the land and lease, all told, three per cent.

There are approximately eighty thousand Japanese in California of whom fifty thousand are men and thirty thousand women. The native born number twenty-five thousand and those under fourteen, twenty thousand.

Three years ago a census by the Japanese Association showed the total number of Japanese in Southern California as thirty-five thousand. Since then there has been a steady increase so that at present there are over forty thousand Japanese in Southern California. Of these ten or twelve thousand are native born. The above estimates were given by the secretary of the Los Angeles Japanese Association. He states, however, that this is merely a rough estimate as no accurate figures are available.

The real problem here, however, as in New England, is with the second generation. This problem concerns native born Japanese in the Hawaiian Islands, totaling sixty thousand, as well as those of the Pacific Coast, numbering fifty thousand. As native born Americans the Japanese children are constitutionally American citizens; enrolled in the public schools, they learn the English language and absorb American ideals, customs and traditions. They salute the "Stars and Stripes" and pledge allegiance with all the other children of every race and clime to their flag—the flag of the United States of America. Many of them take high rank in school and fraternize freely with the other children. They are clean, bright and alert.

But, physically, they are Japanese, and bear the eye, skin and hair marks, if not the ear marks, of their oriental ancestry. They live at home with their Japanese parents, who remember their racial, national, educational and religious background, and speak English poorly or not at all. By nature, by germ-plasm, the second generation of Japanese are of the yellow race; by nature—at least through school and social environment—and by somatic tissue they are Americans. Weismann and Wiggam would doubtless say they are, and will be, Japanese because the germ-plasm is transmitted, but the acquired characteristics, the adventitious training of school and church, are buried with their bones.

Goethe refers to the conflict within himself between the paternal and maternal inheritances. What must be the conflict in the young Japanese, the product of our schools and colleges, not only with the paternal and environmental influences at war within himself, but with all the unfair treatment of himself by parents who do not understand him in this period of storm and stress and by Americans who group him with his alien parents as a part of the "Yellow Peril."

The young Japanese in Little Tokio is tempted, like the second generation of other races, to throw off the old restraints of the foreign-born in Little Italy or Little Athens, join the hoodlums of all races, and raise his "will to be himself" against the galling bonds of both nature and nurture.

Here enters the church with its religious ideals, its Christian faith and fortitude. It would be difficult if not impossible to find anywhere a finer piece of Christian ministry among alien races than among the Chinese and Japanese in Southern California, and more especially with the second generation.

Here follows a list of the Chinese and Japanese Missions in Southern California:

CHINESE

Bakersfield—Mission under the direction of Wm. Day Lee (Named after Rev. Wm. Horace Day, of Bridgeport, Connecticut) connected with the First Congregational Church.

Los Angeles—S. K. Lau, Pastor. Formerly a Mission of the First Congregational Church. Seventy members.

San Diego—Under the direction of C. C. Hung, Mission of the First Congregational Church.

JAPANESE

Los Angeles—Japanese Union. Case of organic union with the Presbyterians, having a membership of over three hundred. Rev. Paul B. Waterhouse in general charge.

Montebello—Mission of Whittier Church. Under the direction of Paul Hirohata.

Pasadena—Japanese Union. Case of federation with several denominations, having a membership of about seventy.

Riverside—Federation with the Methodists, under the direction of Otoe So. Membership about thirty.

San Diego—Under the direction of John Junzo Nakamura. Membership of about seventy.

Santa Barbara—Under the direction of K. Inori with a membership of about seventy.

Much credit is due to the faith and vision, the

CHAMPION BASKET BALL TEAM, JAPANESE UNION CHURCH, LOS ANGELES

sacrifice and persistence of Rev. W. C. Pond, D.D., the founder of the Pacific Theological Seminary in Berkeley and of the Young Men's Christian Association in San Francisco, and whose most fruitful and far-reaching work was probably that for the Chinese, which began in 1873 and continued until the time of his death at the age of ninety-five. Great credit, likewise, is due to the American Missionary Association, which took over the work that Dr. Pond had initiated and established; and especially to Rev. Geo. W. Hinman, D.D., Pacific Coast Secretary of the American Missionary Association, for his expert supervision; and now, since the Conference has taken over responsibility for all missionary work in its borders, to Rev. Paul B. Waterhouse, a missionary of the Cross, in labors abundant, with sympathetic understanding of the Japanese. He has served as a missionary in Japan, and in Southern California he preaches in Japanese and English, and has more Japanese in his Sunday morning service in the Japanese Union Church, in Los Angeles, when he preaches in English, than the Japanese pastors had when they preached in their native tongue.

REV. PAUL B. WATERHOUSE

Mr. Waterhouse has been specially helpful in bringing about an understanding between the first and second generations of the Japanese and with the native American people. Herewith follows an interesting statement from him regarding the Friendly Society:

"A Friendly Society has been started, fostered by the Baptists but now including members from all the denominations, every member of which pledges to befriend at least one foreign family in their town. This one-by-one personal relationship and contact is a very practical way of bringing about a better understanding between the races and is a first step in the solution of the race prejudice of many people in California, or anywhere else.

"An instance of the practical working out of this plan is that of the American lady who said she would join the Friendly Society provided she didn't

CONGREGATIONAL CHINESE MISSION, SAN DIEGO, CALIFORNIA

have to befriend a Japanese family, because she hated the Japs. The worker, however, asked her to go calling one afternoon and immediately took her to some of the Japanese homes in the community. At first she refused to go in, but finally changed her mind and went in. They called first on one or two of the better class homes, the wife of the editor of a Japanese newspaper, the wife of a prominent Japanese doctor. On leaving the second home the lady who thought she hated the Japs exclaimed, 'Why, that home is just as clean and attractive as our own homes, and how charming and gracious Mrs. I — is.'

"Then they visited the home of a poorer family where the struggle to make both ends meet was rather apparent. On the way home the lady said, 'Well, I suppose I might as well take a Japanese family to be friendly with,' and when she was asked which one she would take, replied, 'I guess I'll take the last one.'

"Today there is no warmer friend of the Japanese than this lady, who had once insisted that she 'hated the Japs.'

"To know is to understand, and to understand is the basis of friendly relations both between individuals and between nations."

One of the finest expressions recently in this racial understanding was the Young People's Conference at Claremont, with two hundred and ten young people, mostly of the high school age, and forty adults representing the faculty and counsellors, and in this group were representatives of almost all of our Chinese and Japanese churches and missions.

Renaissance in the South

An American Discovers Dixie

By REV. HAROLD G. VINCENT

Rev. Harold G. Vincent is one of the new Assistant Secretaries in the promotional department of the Commission on Missions.

Mr. Vincent's parents were residents of Elyria, Ohio, but went to Kansas with a group of loyal friends of freedom who settled in that state with the distinct purpose of keeping it free from the disgrace of slavery.

Mr. Vincent graduated from Oberlin College and took his theological training at Union Seminary and at Oberlin, graduating from the latter. He has had sixteen years in the pastorate, almost evenly divided between Churchville, New York, and Pilgrim Memorial Church, Pittsfield, Massachusetts. He is to represent particularly the American Board interests in New York since the discontinuation of the American Board district office, but as the accompanying article shows, he is deeply interested in the homeland work and has visited some of the typical institutions carried on by the American Missionary Association.—EDITOR.

IT was the morning after Easter Day. I was sitting at breakfast in the dining-car of the Southern Railway, traveling through Piedmont Valley in North Carolina. The genial Southerner sitting across the table was exchanging comments with me about the beauty of the peach and plum tree blossoms along the roadway. Having come over night out of the cold winds that were prolonging our winter in the North, this sudden springtime beauty of the Piedmont Valley warmed my heart for conversation. All at once, addressing my companion of the breakfast table, I asked, "What is this crop beside the railroad track with gray stalks and gray leaves? It looks something like our Northern raspberry bushes." Imagine my chagrin at his reply, "Raspberry bushes! That's cotton." "Raspberries!" I said to myself. "You belong at the foot of the class"; and to the foot I went mentally, to remain there during the three weeks of my journey through the South. My friend of the coffee cups indicated his enjoyment of the joke only by a twinkling smile, for he was a charitable soul. I have not seen him since that day, but I seem to hear him now telling his Southern business associates or club mates in Houston, Texas, about that Northern chap who couldn't tell cotton from raspberries. My brethren of the cloth will be glad to know that it did not prove necessary for me to reveal to him that I was a parson. And I doubt if he guessed it, because, for one thing, I had on a new suit that morning. I tell this little story not to be ignominiously personal

REV. HAROLD G. VINCENT

but in order to suggest that probably a Northerner will better discover Dixie if he thinks of himself as at the foot of the class as far as the life of the South is concerned as soon as he steps across "Smith and Wesson's Line," as one feminine Florida tourist from the North is said to have referred to the line named for the immortal Mason and Dixon. Especially is this humble attitude appropriate for one who, like myself, is a Yankee-bred lover of the Negro, who grew up on "Uncle Tom's Cabin," and whose vocational business in visiting the South is to see the educational work for the Negro in our American Missionary Association schools and to attend Negro state Congregational conferences in Alabama and Louisiana. At the foot of the class one can thoroughly enjoy Heyward Du Bose's "Porgy," that brilliantly written novel depicting Negro life along the cotton wharf in old Charleston in the days just following the Civil War. At the head of the class one would be a reformer, seeing red, and miss the point of the story. So much for the point of view from which I set down the following observations, which constitute some of my first impressions of the South.

America Discovers Dixie

"If the last fifty years have belonged to the Mid-West, the next fifty will belong to the South." This statement is made by Professor Clarence Poe in an article entitled, "America Discovers Dixie," published in the April *Review of Reviews.* The article seems to have been given rather wide editorial attention in the public press, and generally has received favorable comment. From the standpoint of economic resources and development Professor Poe makes some rather convincing comparisons between the resources of such a state as North Carolina as compared with Iowa, a state similar in area and population. His conclusions are supported by writers of a series of articles, in the same magazine, notably Mr. Richard H. Edmonds, editor of *The Manufacturers' Record,* and Dr. Wallace Buttrick, president of the General Education Board, and others. Together they exploit the idea that if Americans did but know it there is a new South today. Economically, educationally and socially, the South is coming into her own. The South is in a period of renaissance. The articles referred to are not written in the spirit of provincial braggadocio. They are statements of cold facts reporting actual progress and resources for future development.

As I read those things that day while speeding comfortably southward into the springtime steadily advancing up the Piedmont Valley, I felt a mental challenge of anticipation. I said to myself, "So this is the South." I had well understood that the South would soon be coming back, but I did not know how far she had already come nor how fast she was traveling. As I look back now I can see that those things which Professor Poe, Mr. Edmonds and the others had said to me on the printed page that afternoon had been like a prologue to a fascinating drama being enacted all across Dixie. I saw the busy, smart, up-to-dateness of Atlanta with a big New York City department store firm building an eight-story block in the very heart of her business district. I saw Macon's new million-dollar civic auditorium, her splendid new Union Station, and heard about her plans for enlarging the equipment and efficiency of the educational institutions there. At Birmingham I was driven through the wide area belonging to the great Tennessee Coal, Iron and Railway Company, teeming with its mining and manufacturing operations, and was shown the remarkable school and health and hospital facilities being provided for this industrial population, ninety per cent Negro, under the social science department of the company. From a high point in a beautiful residential suburb I looked back across this new, rapidly growing city and sensed how her already independent prosperity will be enhanced as the electric potential of Muscle Shoals, situated but a few miles to the north, is finally released for the benefit of the South. I stood at the head of Mobile Bay and had pointed out to me the great port development project, which indicates the confidence that the bankers and railroad people of that city have in the positive future of Mobile in rivaling New Orleans as an outlet port for the produce of the Middle West. I saw the new bank buildings, business blocks, hotels, churches, schools, in such cities as Montgomery, Alabama, and Jackson, Mississippi, and sensed the modernization process rapidly going on in them. I walked through the old Rue Royale in New Orleans as far as the river and visited the new International Trades' Exposition building, designed as a permanent display and commercial sales center for all lines of trade everywhere, an enterprise which must be interpreted either as the ephemeral dream of an ambitious Chamber of Commerce or as a vital prophecy of something that is to be. I gave it the latter interpretation.

A Better Break for the Negro

In observing these many signs of a new material prosperity I kept wondering what kind of a chance the Negro was going to have to share in it. The "breaks" have always been against him. What kind of "break" is he getting today? The fact seems to be that he is getting a much better "break" than formerly. The South seems to be putting a new

appraisal upon the value of the Negro, certainly as an economic asset; and the old idea that the only good Negro is an ignorant Negro is about exploded. Southern industrial enterprise, to say the least, wants an intelligent, reasonably well-educated, and contented Negro to do its work. An outstanding illustration of this viewpoint which came under my observation was the attitude and practice of the Tennessee Coal, Iron and Railway Company referred to above. The company is providing the best kind of schools for the children of its industrial population, both Negro and white—a small levy being made upon the pay envelope for the purpose. The county public school fund supplements the company's budget for this educational enterprise. Good schools constitute only one feature of the work of the social science department of this company. Community bath houses for boys and girls with instruction in personal cleanliness and care of the health; club life for boys and girls and men and women; a weekly community dance under proper supervision; May Day, an annual outdoor holiday with open-air drills and pageantry, were described. In each of the company's seven industrial villages sanitation is carefully systematized and guarded, and medical and surgical care are provided in the company's splendid new hospital at a very low cost, the Negroes having equal accommodations with the white people.

Picture this incident. We were looking in on one of the kindergarten schools. The twenty little colored children sitting in their circle first sang spirituals for us; then their wide-awake teacher, trained, if I remember correctly, in one of our American Missionary Association schools, said to us, "Would you like to see these little folks do some dancing?" We nodded eager assent. She started the victrola, and the children did the rest. Fancy it. Forty little feet in perfect rhythm, their little black faces with sparkling eyes and shining teeth beaming up into the face of the New York Secretary, seeking his approval and saying as they vibrated past, "Ain't we got fun?" I wonder if in that incident we have not a key to the situation. Those little folks and thousands like them will grow up free, intelligent, Negro men and women, engaging in the every-day tasks that their hands find to do, building their own and helping to build Dixie's future, to say nothing of increasing the profits of the Tennessee Company. Stimulated by the challenge of the new emphasis upon Negro education, the city of Birmingham has already erected a splendid new industrial high school.

The Farms Will Come Back

In speaking of the South's economic progress, I have referred only to the growth of her cities and her manufacturing industries, saying nothing about agriculture. The growth of the cities will stimulate agriculture. The farms will come back. The state universities are teaching, and the county farm agents are demonstrating, better farming methods, emphasizing particularly the importance of general crop rotation. One conclusion I came to—from observation frankly limited to what I could see from the railway train—is that the South needs cattle and barnyard fertilizer. The increasing population of the growing cities will stimulate all of these things. The people must have milk, and they must be fed from the farm. In spite of what may be said about backward areas, the Negro farmers on the whole are beginning to feel the pulse of a new prosperity. In one town in central Alabama on a Saturday afternoon they were responding eagerly to the challenge of an auctioneer selling an allotment of land in the edge of the village. I was told that in the so-called delta region in Mississippi most of the Negro farmers are prosperous and own their own automobiles. The promise of the future lies in the fundamental work being done by such men as Dr. B. F. Hill in Limestone County, Alabama. This tall, intelligent Negro, a graduate of Tuskegee Institute in agriculture, came from a little back-country farm in Mississippi. He is now county demonstrator under the state Department of Agriculture of Alabama and is teaching the farmers in that county better farm methods, better home sanitation, and in general injecting the community spirit into their rural life.

Education Leads the Advance

Dr. Wallace Buttrick said in one of the articles referred to above that if the South is going forward rapidly on the economic side, education is keeping up. Indeed, he goes on to say, that in his opinion educational advance has been keeping a little ahead of economic progress. What a significant fact! What a fundamental principle of progress!

When our train drew up at a little village station in central Alabama the afternoon I was on the way to Tuskegee, my attention was arrested by a poster on a large billboard across from the station. This is what I read: "Every Child an Equal Chance. Better Schools for Alabama"; signed Alabama Education Association. There is the key to the thing. This new interest in education is so genuine and earnest that it is expressing itself in a state-wide billboard propaganda as well as in the practical program of this voluntary association of educators. And when this poster board peals forth this plea for an equal chance for every child it intends to tell the world that it means the Negro as well as the

white child. One could not be long in the state without realizing that by no means the majority of the people there would be willing to accept that interpretation of the slogan; but the significant thing is that the progressive leaders in education are taking that view. I found that I had not known as much as a good Congregationalist ought to know about how in an ever-increasing measure our American Missionary Association schools are receiving cooperative support from their local community school forces, even to the taking over of our work in given schools altogether. When telling me that Emerson Institute at Mobile would probably be taken over by the city school forces this fall, Principal William S. Harding quoted the city superintendent of schools as having said to him with reference to our Negro children at Emerson, "Why shouldn't we take care of them? They are our city's children." The mayor of the little city of Athens, Alabama, is throwing his influence on the side of better schools for white and black in that community and the entire county with what seemed to me as I talked with him almost a passion of eagerness. He spoke in highest praise of the history of our work at Trinity School, there in Athens, and expressed the earnest hope that we would continue in the field there as an important link in the county education system they were planning. The community Kiwanis Club actively aided in the raising of the Lincoln League Fund for the support of American Missionary Association work this past winter. At Florence, although the board of education is not yet quite ready to give its official support to our Negro work, the mayor and city commissioners are providing financial support for our Burrell Academy there out of one of the special funds in the city budget. I have cited these few specific instances as an indication of the trend in Alabama, yet Alabama does not pretend to be as far advanced in this new educational emphasis as North Carolina and Mississippi. I have before me a copy of the *Tougaloo News,* published by Tougaloo College, December, 1925. This was given to me by President William T. Holmes, as he called my attention to an imprint there of a map of Mississippi. Ten years ago, he said, that map would have shown no places where there was a high school for Negroes. Today there is an "H" printed on the map for every Negro high school, and there are fifty-six, with more to follow within the present year. In the state department of education there are four men, two white and two colored, devoting their entire time and attention to building up the constructive program for Negro high schools across the state. The city of Jackson has one of the finest new high schools for Negroes to be found anywhere in the country. The movement for elementary and rural schools is going forward with equal ardor. The point with reference to our Tougaloo College is that it is the only standard normal training school for high school teachers within the state. Tougaloo has a marvelous opportunity for service in Mississippi, even as Straight in Louisiana, Talladega in Alabama, and our other normal training schools in their various places. It may be a surprise to some to know that southern white gentlemen are serving on the boards of trustees of Tougaloo and Talladega.

Inter-racial Cooperation

The third thing of major significance that impressed me on this, my first visit to the South, was the work being done by the Commission on Inter-racial Cooperation, under the executive guidance of Dr. Will W. Alexander at Atlanta. As the name indicates, this is a body of white men and colored, seeking cooperatively to get a spirit of cooperation in the relationship of the white and Negro races in America and specifically in the South. It was my privilege to listen in at the annual meeting of this Inter-racial Commission, held at Tuskegee Institute the middle of April. The practical sanity of the guiding principle of this body impressed itself upon me when, at the opening general session of the conference, Dr. Alexander pointed out that they were not so much trying to do things themselves as to get white and colored men and women to do things cooperatively in local communities. To illustrate, he said it was of great significance that within the year the Mississippi Bar Association had published over its own name a booklet against lynching and all forms of mob violence. The less important fact was that the Inter-racial Committee for Mississippi had been influential in getting the Bar Association to do this thing. To me, listening in, it was significant that there exists a body quietly acting as a ferment or a leaven for the getting of these things done, which involve a change of attitude in the relationship of the white people towards the Negro. In giving a few opening words of welcome to the conference Major R. R. Moton said, with apparent earnestness, that there was no other body he would rather welcome to the campus of Tuskegee Institute. He felt that, although the work of the Inter-racial Commission was only in its beginning, in the reach of its spirit and program it was a body of utmost importance, as looking toward a happier day for Negro and white in the South. One after another the state leaders reported on their year's work. The following are some of the things which I learned. A few years ago the Associated Press of the Southeast would not take the news

stories of the work of the Inter-racial Commission on the ground that they were propaganda. Today they seek such news stories on their own initiative and publish them over their own name. Every state leader reporting referred to this steadily but surely changing attitude of the press. City newspapers are beginning to cooperate where publicity will help a community service project for the benefit of the Negro, as, for example, better schools, hospitals and park privileges. Part of the credit for the greatly reduced number of lynchings throughout the South should be given undoubtedly to the quiet, leavening influence of the Inter-racial Commission. They actually come to the aid of county sheriffs who have the courage of their convictions with reference to law and order. It was said by Dr. Alexander that the American Bar Association is ready to appoint a special committee to make a thorough-going study of the problem of inter-racial discrimination in the courts. The money was available to go ahead with this work, if the Inter-racial Commission would approve the action and support it. The new public support of Negro education was stressed, and it was very evident that in their quiet but constructive way the local inter-racial committees were being of great service towards this end. At Louisville, Kentucky, a Negro department is being added to the Municipal University, the first of its kind. Negro charities and philanthropic agencies are being permitted to share in community chests in many Southern cities, and indeed the Inter-racial Commission budget itself is coming in for recognition in an increasing number of cities. Problems of better housing, home sanitation, and health are receiving a great deal of attention. Negro Health Week was promoted in sixty-three places last year in Kentucky, and there was much public cooperation on the part of departments of education as well as the county boards of health. Kentucky was only an example of what was happening all along the line.

Negro Week

Last summer there was a "Negro Week" observance in Richmond, Virginia. In connection with it was held a Negro Elks' Convention. Altogether this event brought sixty thousand Negro guests to the city of Richmond. As the plans for this went forward, it seems there was grave doubt on the part of the city authorities and the police department whether the city dare allow so many Negroes to come into Richmond without special police protection being provided for the city. As it all turned out, as reported by the state leader of the Inter-racial Committee for Virginia and North Carolina, there was secured a cooperation on the part of the white citizens which was really remarkable, and the results were noteworthy. Newspapers and the police department acknowledged their great satisfaction with the way the event passed off. The governor and the mayor and other officials reviewed the great parade on Saturday afternoon, a thing which it would have been ridiculous even to suggest a few years ago.

It so happened that I was visiting Trinity School on the evening of the final observance of Negro Health Week, when prizes were to be presented to the Negro families who had tidied up their homes to meet the requirements of clean-up week. Trinity School auditorium was crowded to capacity with a happy Negro audience and some white people. Dr. B. F. Hill, Negro farm agent, who had organized the campaign, was in charge of the meeting. On the platform were the local pastors, Mayor D. W. Sarvor, Dr. L. R. Murphree, county health officer, and Professor Larson representing the state health department. A moving picture was shown on how to prevent the spread of contagious diseases. Professor Larson gave an instructive talk on the relation of home sanitation and food diet to health. Dr. Murphree assured the group that it was the desire of the county health bureau to serve all the people in matters of public health without respect to color. The mayor in a felicitous manner and with words that obviously were genuine as he assured the audience that he had learned to love the Negro, and had at heart more than a passive interest in his welfare, presented the prizes to the winners in the clean-up campaign. He assured those who came forward to receive their packages, which consisted of items of merchandise all the way from bags of flour to strips of linoleum, that those prizes represented the good will of the merchants of Athens, and reminded the company that no merchant in the city had declined to cooperate in the matter of prizes when approached. He and the county farm agent are respectively the chairmen of the white and the colored divisions of the Inter-racial Committee; and as I watched these proceedings I felt persuaded that the leaven of inter-racial good will was working in the city of Athens, Alabama.

The day of Uncle Tom and slavery long ago passed away. The day is also passing when the American social conscience either North or South can remain insensitive to the picture presented by Heyward Du Bose in "Porgy" and his neighbors of "Catfish Row". As the South moves out into the period of her renaissance the normal training schools and colleges of the American Missionary Association are in a position of strategic opportu-

nity. Educational authorities are giving our work recognition and looking to us to furnish a part of the leadership for the new day on the Negro side. In the past our schools have in a sense been filling a breach. Today they are being asked to lead an advance. The distinct impression made upon me in my first trip around the circle is that if we Congregationalists are to measure up to the challenge of today our churches must at least double the equipment and capacity of our schools at the earliest possible moment. If any reader remains in doubt, let him go South and "discover Dixie."

The "Becoming" and the "Become" of Washburn College

By President P. P. WOMER

IN a recent notable book by Oswald Spengler, presenting an impressive study of the growth and fruition of the various cultures that have characterized the course of human history, a careful distinction is drawn between the "becoming" and the "become." "Every 'become,'" he says, "is based upon a 'becoming'," but nevertheless the two are utterly different in principle and character, since the "becoming" lies beyond the domain of law and measure, and to a great extent is made up of incalculable elements, while the "become" lies wholly in the realm of that which can be gauged and measured. This distinction presents a highly suggestive setting for a study of the rise and growth of an institution like Washburn, because it enables one to keep distinct, and therefore to more fully appreciate, the two great phases of every such institution.

APPROACH TO RICE HALL, WASHBURN COLLEGE

A Vision of Youth

The inspiration of Washburn, that which above everything gave it reality, motion and direction, was the idealism of the men and women of Puritan stock who were among the first arrivals in Kansas, and who were committed even before they arrived to the idea of a Christian commonwealth, the foundation of which, as they firmly believed, had to be laid in Christian education. It seems that certain of these Kansas pioneers, notably Richard Cordley, S. D. Storrs, R. D. Parker and G. C. Morse, who came in the early days as home missionaries, had dreamed of a Christian college in Kansas, and had planned for it even while they were students in Andover. And so the "becoming" of Washburn for a number of years was little more than a dream that lingered in the minds of a few devoted young men of the Puritan faith, and in the minds of a few sympathizers whom they succeeded in gathering about them. During the whole long, wearisome period of the Civil War, the dream lingered on, and then, on February 6, 1865, at a moment when the victory of the Union army was assured, the dream became an actuality. On that date the Congregational Association of Kansas took active steps to organize a college. A charter was drawn, incorporation was secured and Washburn, though at the outset given another name, besides a "becoming" was also a thing "become."

"To Labor and to Wait"

For a period of thirty years, the "becoming" of Washburn was a slow and more or less tedious process. The population of the state was sparse, and for the most part was fully occupied in the hard struggle to conquer nature, and there was little time or means for young people to go to college, even if there had been the inclination. Accordingly, the "become" of Washburn for this period, as measured by the bulk of material resources, the size of the faculty and student body, was not very imposing. Thus, at the end of ten years, the entire property assets of Washburn, including campus, buildings, equipment and vested funds, amounted to little more than one hundred thousand dollars; the

faculty numbered only five, and the student body, sixty-five. At the end of thirty years, these assets had increased to two hundred and sixty-four thousand dollars, the faculty numbered fifteen, and the student body two hundred and sixty-four. In the words of Peter McVicar, President of Washburn from 1871 to 1895, in an address that he gave on October 23, 1886, the first thirty years of Washburn history were "years of learning how to labor and to wait, and the waiting had often been harder than the work." "The progress of the institution," he said, "may have been justly criticized as too slow, but the labor and the solicitude and the joy of laying the foundation of what you behold today have been continuous. It is comparatively easy to dash ahead; it is another thing to build solidly from the foundation."

Great-hearted Friends

The "becoming of a culture," says Spengler, "is fate-laden and therefore is filled with incalculable elements." In speaking of Washburn's "becoming," I prefer to say that it is Providence-laden, and therefore filled with incalculable elements. The emergence of a strong, creative personality is always a providential happening, and therefore an incalculable element. A study of Washburn history, the "become," shows a goodly sprinkling of such personalities, each one of whom made a particular and valuable contribution that has helped to enlarge, to enrich and to deepen the life of Washburn.

GYMNASIUM FROM THE REAR

And a study of this history also shows a whole series of incidental happenings that extend from the very outset clear down to the present day and hour, and which because of the timeliness of these happenings and their vast importance at the moment in enabling the institution to go forward with its program and to realize its proper ends, can only be thought of as providential. Such an incidental happening was the gift by Colonel John Ritchie in the spring of 1865 of one hundred and sixty acres of land, the present campus of Washburn. The significance of this happening for Washburn is shown by the fact that while these one hundred and sixty acres at the time the gift was made were valued at only twenty-four hundred dollars, they are valued today at over six hundred and fifty thousand dollars, and they represent one of the most beautiful and strategic campus sites in America. Another such happening was the gift of twenty-five thousand dollars in 1868 by Ichabod Washburn of Worcester, Massachusetts, for the beginning of an endowment fund. Another was the gift of ten thousand dollars in 1876 by J. C. Whitin of Whitinsville, Massachusetts, to provide a home for young women. Another was a gift of fifty-six thousand dollars in 1903 by Zenas Crane of Dalton, Massachusetts, for the purpose of erecting an observatory and providing it with adequate equipment. And somehow at intervals, and at the very moment when they were most needed, these gifts have continued right down to the present, the most recent being a gift of one hundred thousand dollars, for the purpose of establishing a Department of American Citizenship by a donor who prefers that his name should not at present be made public. The names of these donors and their gifts are recorded and will never be forgotten.

The Broadening Stream

Thus the "becoming" and the "become" of Washburn are like the progress of a stream that at the outset is a tiny rivulet, but which slowly broadens and deepens its channel and develops a current of splendid force and volume.

At the end of sixty-one years and a little over, there is an obvious acceleration of movement in the Washburn enterprise, a "becoming" that is full of promise, and from which is issuing a "become" that in volume and force is growing ever more and more important and impressive. For example, the latest report of the college shows property assets of two million, six hundred and fifty-seven thousand, six hundred and twelve dollars as against two hundred sixty-four thousand dollars at the end of the first thirty years, an increase of two million, three hun-

dred ninety-three thousand, six hundred and twelve dollars. And the fact that one million, four hundred sixty-six thousand, one hundred dollars of this increase has come within the past ten years shows very clearly the acceleration of movement in at least one important particular that is now so obvious in connection with Washburn. This latest report also shows that the faculty of five at the end of the first ten years, and fifteen at the end of the first thirty years, has grown to a faculty of sixty-seven, and the student body of sixty-seven at the end of the first ten years and two hundred and sixty-two at the end of the first thirty years has grown to a student body of thirteen hundred and eighty. The report further shows that since February 6, 1865, the date of its projection, about twenty thousand students for longer or shorter periods have attended Washburn, a fact that carries with it a significance that cannot be measured.

BURTON HALL, NEW GIRLS' DORMITORY

Fourfold Activies

The educational activities that are the really essential phases of Washburn, both of its "becoming" and its "become," are represented by four different schools: a school of liberal arts and science with a present enrollment of eleven hundred and twenty-five, a school of music with a present enrollment of three hundred and nine, a school of art with a present enrollment of one hundred and thirty-eight, and a school of law with a present enrollment of one hundred.

The school of law connected with an institution of the Washburn type is a rather unique feature, but it obviously grows out of the environment and needs that Washburn must consider, and it represents in part the desire that has always prevailed at Washburn to make the institution of the largest possible service to the community. It has not been found practicable to develop a theological seminary in connection with the college, but it has been found practicable to develop a law school, and without doubt the need of Christian lawyers is just as great and just as definite as the need of Christian ministers.

High Standards and Lofty Aims

In every period of its "becoming", those responsible for Washburn have not only striven for high scholastic standards, but they have faithfully endeavored to temper these standards with a definite Christian idealism, and the result is that in every period the "become" of Washburn has been a college life that has aimed to prepare the student to participate in the fullest measure in the spiritual life of his generation; that has aimed not merely to teach the student to do things, to build bridges, to cure diseases, to run a department store, to teach mathematics or French, but to put him in an atmosphere of ideas and ideals that is calculated to awaken moral feeling, to liberate his mind from the blight of ignorance and to set him free to walk in the highway of inspiration and expanding life.

In closing, it may be said that the most significant fact about Washburn today, as in every previous period, is not its "become" but its "becoming." because that is something that cannot be measured, that represents incalculable possibilities. The conversion of Fairmount at Wichita into a civic institution, and its removal as a competitor of Washburn, and the closing of Kingfisher, at Kingfisher, Oklahoma, greatly enlarges the field that is open to Washburn and presents an opportunity that is a real challenge. With the acceleration of movement that has been gained and with its enlarged opportunity, the next ten years should see a "becoming" and a "become" at Washburn which far surpass any similar period of its history.

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The average New York boy between the ages of nine and eighteen is a far better citizen than he was twenty, or even ten, years ago, according to a recently completed survey of the boy question made for the Kiwanis Club, and accepted as a basis for future social activity by that organization.

William Augustus Rice

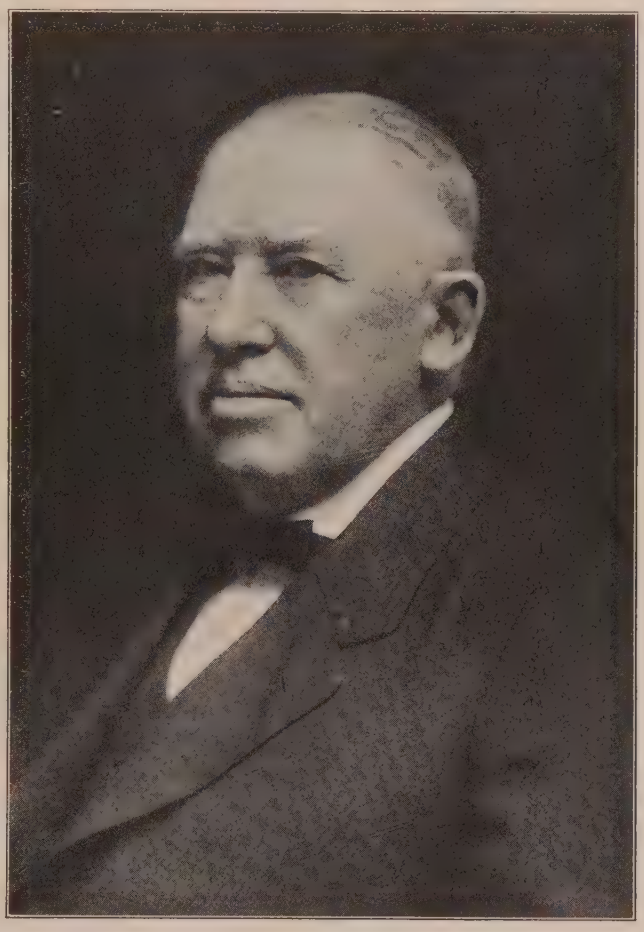
Secretary Emeritus of the Congregational Board of Ministerial Relief

By CHARLES S. MILLS

DR. WILLIAM A. RICE, dearly beloved leader among our Congregational churches, passed to the higher service August 7, at Newark, New Jersey, in the seventy-sixth year of his age. His early pastorates were in Presbyterian churches, chiefly in New York state. Later he was for seven years the Missionary Secretary of the American Tract Society. From 1896 to 1902 he was pastor of the Belleville Avenue Congregational Church of Newark.

He will be remembered, however, chiefly for his constructive service and his benign influence as Secretary of the Congregational Board of Ministerial Relief from 1902 until ill health compelled him to relinquish active leadership in 1920, when he was made Secretary Emeritus.

He was a fine example of the gracious gentleman of the old school, all too rare in this hurrying age. His courtesy and kindliness knew no bounds. His affectionate nature was an unfailing fountain of good-will. He had in combination the sound judgment, tact and gentleness requisite to direct the care of those who, having given their lives to the service of the church, on meager support, had retired without adequate defense against the limitations of the later years.



WILLIAM AUGUSTUS RICE, D.D.

It requires some effort of the imagination to see the work as it was twenty-five years ago. We have grown accustomed to the demands of social justice for the minister. We have watched foundations for his safeguarding grow into large proportions. We rejoice in the fruits that they already bear. We begin to be assured that in the future the ministry will have such provision for age as comports with the dignity of the vocation and the high service rendered.

When the administration of Dr. Rice began no such plans had been conceived. The work for the veterans of the Cross was given a place at the end of the line of our benevolence. The income of the Board was small. Its endowment only in its beginning. Even the national scope of Ministerial Relief was only partially recognized. When the apportionment plan was adopted a petty two per cent was deemed sufficient for both state and national efforts.

This great-hearted man, giving himself earnestly to the effective administration of the meager resources available, pleaded by voice and pen for a larger vision and more generous treatment of his brethren. Out of his distress for them came his suggestion of the Christmas Fund, which grew under his care from the first year's return of $250 to more than $20,000 and which, on this initiation, has since risen to nearly $60,000, an untold blessing to the cause. It was his privilege also to enlarge greatly the permanent funds. The noble legacy of $750,000 in 1916 from Mrs. D. Willis James, of blessed memory, was apparently due, in large part, to him. In 1921 Mr. Walter K. Bigelow, of Salem, Massachusetts, made a bequest of $10,000 to the Board and interest in a trust fund which eventually will bring a larger sum. It happened that years before he had driven Dr. Rice from one appointment to another and the opportunity was seized to pour into his heart the story of the cause. It was a characteristic incident. For many years to come fruit

will be gathered from the seeds of such planting.

The churches, however, owe still more to this beloved secretary in the development of the morale of Ministerial Relief, holding as it does the most delicate relation with hundreds of sensitive souls. He felt that their self-respect should be vigilantly guarded and that a grant should be made with such generous, brotherly spirit that none should fail to see that it was a tribute of honor for work well done. His unbounded affection, his profound appreciation of the conditions, filled his administration with such gentle consideration that every one on the roll felt sure of a place in his heart. If the thousands of letters he was called to write were brought to light, there would be found in every line his genuine, loving interest in the recipient.

The inception of the Annuity Fund for Congregational Ministers in 1914 awakened his unbounded enthusiasm. To its early years he gave wise and constant nurture. The later plan and its larger scope on the noble foundation of the Pilgrim Memorial Fund filled his soul to overflowing, for he saw in its growth and promise the fulfilment of his hopes and prayers that the ministry might come to age delivered from the tragedies of need, to the relief of which he had given his best years.

No formal expression can convey the affection and respect in which he was held by his associates. To them he was an elder brother, dearly beloved. It is no small tribute to his courtesy to say that after he relinquished his task he never dictated in the slightest degree to those who came after him. Often it was their privilege to draw from his rich experience counsels of wisdom, but he left those to whom the trust had been committed entirely free. His visits to the office were a veritable benediction. "The righteous shall be held in everlasting remembrance and the memory of the just is blessed."

Reaching the People at Mt. Zion

By REV. HAROLD M. KINGSLEY

"MT. ZION is more than a denominational church; it is a city and national institution. Five years ago when the plans for a larger program and building were launched the whole thing seemed to be beyond the capacity of the congregation and the demands of the community," said a leading officer of a sister congregation recently. "But today, with the increasing demand among our people for more adequate places of assembly for large groups, and the increasing emphasis on the social and community aspects of church work rather than on the denominational, I wonder what Cleveland would do without Mt. Zion, her program and her plant. Mt. Zion is indeed a church of the people, finding the justification for her existence in usefulness." This tribute of an active churchman, engrossed in the work of another church, is indicative of the place Mt. Zion occupies in the city and community.

Meetings

In the matter of special meetings, such as conferences, sermons and other group assemblies, Mt. Zion is winning a unique place. Last summer alone seven lodge sermons averaged one thousand in attendance. The recent state convention of Social Workers among Colored People, held simultaneously with the National Conference of Social Workers, convened at Mt. Zion and gave many of the delegates an opportunity of seeing a church with a moderate staff and an excellent plant functioning as a social agency. Last winter one civic organization held three meetings in as many months with an attendance of two thousand at each meeting, with hundreds unable to gain admission. In the spring a group of Negro workers held their second annual banquet to which their employers were invited, in celebration of the intervention of Mt. Zion in saving their jobs during a period of business depression.

WELL-KNOWN MUSICIANS

Among the organizations meeting regularly at Mt. Zion, or having office space in the building, are: the Social Workers' Round Table, the Mozart Glee Club, the Postal Employees, the Ohio National Guard, and the National Association for the Advancement of Colored People. These groups bring an average of five hundred people to the Temple weekly. A branch public library, which will not only give employment to colored girls, but will add to the weekly average attendances, will be installed soon.

Church Organizations

Mt. Zion is not attempting to heat all-out-of-doors with her little stove; she is building up a

strong and dependable organization conserving and increasing the sinews of service. Along with the extensive work and the making of contacts in line with special interests of the people, the popularizing of the work of the church, there is the work to insure the permanency and increased effectiveness of the Mt. Zion group. The time of meeting of the Sunday School has been changed from the afternoon to the morning hour with immediate increased enthusiasm and attendance. Children's sermons are now a part of each regular church service. The Young People's Society is one of the most active in the city. The membership is now over one hundred. The weekly forum thrashes out social and religious problems thoroughly and to its own satisfaction. Each Wednesday night brings together an average of seventy-five people in committee meetings, study classes, prayer and song service.

The choir has been reorganized. It is on an entirely volunteer basis and includes some of the best trained soloists in the city. Monthly vespers average in attendance four hundred people. Special musical services are held in neighboring churches on invitation, a pleasing and helpful way of getting acquainted and improving race relations.

Mt. Zion publishes a bulletin, *The Temple Visitor*. It is printed at the church on a newly purchased multigraph machine, thereby giving practice in multigraph work for a half dozen boys and girls. A fine new bulletin board, the gift of a young Negro contractor, not a member of Mt. Zion, adorns the front corner of the building and is, in fact, one of the finest publicity stands in the city, clearly visible to hundreds of street-car and automobile passengers.

Mt. Zion Takes Hold

Followed by a hard-working, enthusiastic congregation, the pastor, Rev. Russell S. Brown, nears the completion of his first year's work, with fine results and an encouraging outlook. The financial situation is the one big problem. In the spring rally two thousand five hundred dollars was raised; the heating plant has been overhauled and interior decoration done and paid for; a moratorium on the principal of the mortgage has been arranged through the good offices of the Cleveland Union, thus releasing resources for the general strengthening of the work of the church. Mt. Zion is establishing a record as a self-contained unit with the center of gravity financially within the congregation itself, the church raising, in 1924, twenty-three thousand five hundred dollars, twelve thousand dollars of which came from the current collections and eleven thousand five hundred dollars from other efforts, the largest amount ever raised by one of our colored churches through its own efforts and from its own members. The prospect of adequate self-support is not far distant, as the membership is now six hundred and the goal one

AFTER SERVICE AT MT. ZION CHURCH, CLEVELAND, OHIO

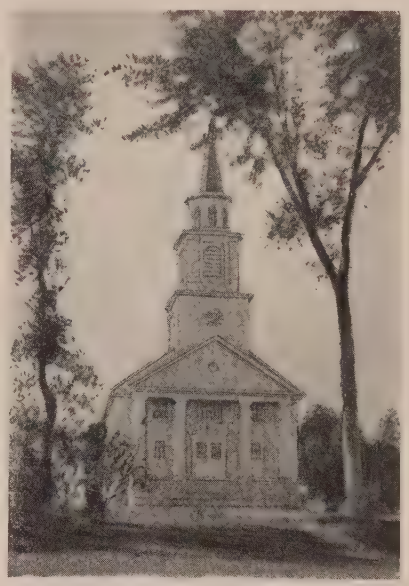
thousand within two years. The turning over of the work to the new pastor; the gratifying results of a larger program, larger investment, larger building; the welding together of an effective working force; the trebling of the membership; the passing through fires without serious results; the changing from a small neighborhood church to a great city-wide and national enterprise; the formulating and putting into operation of a program commensurate to a degree with opportunity, all in closest cooperation with the Cleveland Union and the Church Extension Boards, are facts which have contributed to the success of Mt. Zion's remarkable and varied community contacts.

Better Than Ever

By WILLIAM W. LEETE, D.D.

THERE are those who love to tell us that the church is failing. But why if failing does she so reinforce herself after every reverse? For instance, the increasing cost of securing and maintaining ecclesiastical buildings and material equipment of all sorts is met today as never before with a generous hand. How many cases can you recall in which, when a meeting-house was destroyed by either fire or tornado, it was not replaced by one better than the old?

Boylston, Massachusetts, is a small but very attractive rural community just east of Worcester. On February 4, 1924, fire destroyed its house of worship erected in 1835. Two other buildings had preceded it, one built in 1743 and the other in 1793. But with courage and firm belief in the worth and triumph of Christian institutions the community has erected a new building shown upon this page. As pictured, the outlay has been thirty-five thousand dollars, of which twenty-six thousand five hundred dollars, including the insurance, was raised by the townspeople and other good friends and neighboring churches.



CONGREGATIONAL CHURCH, BOYLSTON

But how to bring the work to a worthy completion has been troubling the whole community for many months. Its only place of worship was in the basement of the new structure and thirty thousand dollars more was needed to furnish the building for use as a whole. The hundred resident members had already given generously according to their means and they were saying to themselves, "How can we possibly face this added burden?"

But now it seems that deliverance is near at hand. A gentleman of Worcester, whose name is not now to be published, on condition of large assistance from the Building Society has promised a gift of ten thousand dollars, and the people of the neighborhood are going forward with such renewed courage that the total amount needed is likely to be soon raised.

In June two other churches in Massachusetts dedicated buildings replacing those which the flames have within eighteen months destroyed. They are the East Congregational Church of Ware and the Trinitarian Congregational Church at Concord. In form and construction they are a splendid addition to those which, in other places, West as well as East, are commending to coming generations the choice lines of the old Colonial type. The architects for both buildings are Frohman, Robb and Little, of Boston. The total cost of the building at Ware, including its furnishings, hymn books and Sunday School equipment, is seventy-five thousand dollars. The outlay at Concord will probably mount up to over one hundred and twenty thousand dollars. Its auditorium is to seat four hundred and fifty, but at present the congregation is worshiping in the chapel. Like the "embattled farmers" at the bridge one hundred and fifty years ago, these two churches are bearing the burden of the battle without waiting for reinforcements. Neither of them is asking aid of the Building Society. And they are alike in one other respect. Both of them were organized in 1826 and both are engaging this year in centennial celebrations.

The East Congregational Church of Ware

In general arrangement and proportions the new tower and facade of the Ware church are similar to those of the earlier edifice, but the auditorium and its adjoining rooms are very different. The

first contains no balcony but seats three hundred. As the sessions of the Sunday School are to be held in the new building and not in the commodious parish house situated near by, rooms for classes of various groups and sizes have been provided. The largest of these is the primary department room, and its quarters are at the rear of the building with entrance to it both from the street and from the church auditorium. At each side of the main entrance vestibule is a small classroom. Above each of these is another classroom and above the vestibule still another. These last three rooms may be used as a balcony for they open into the main auditorium of the church. Back of the choir gallery is a private room for the pastor, the Rev. David E. Adams, whose general leadership and wise counsel, especially on matters of taste, have figured much in the total achievement. Nearby is still another room fitted up for the choir. This provides a total of eight rooms, not only compactly but also conveniently arranged. The general exercises of the Sunday School will be held in the church auditorium.

The Concord Church

Although the Concord church dedicated its chapel, seating two hundred, last June, it must wait some months before the whole building is ready for use. Its appointments for Sunday School and social purposes are absolutely up to date. The ladies' parlor and the pastor's study will attract especial attention. Under the main body of the church is a large dining room and kitchen. The woodwork of the auditorium is of a dark brown, and the treatment of the walls and ceiling is in cream color.

EAST CONGREGATIONAL CHURCH, WARE

The natural settings of these three churches is

TRINITARIAN CONGREGATIONAL CHURCH, CONCORD

of the best. Boylston's first house of worship, erected in 1743, stood not far from its new structure in what is now known as the Old Parish Common. It dominates the village, which itself is one thousand feet above sea level. The East Church of Ware is on an elevation overlooking the park and the picturesque valley of the river that gives the town its name. Its bell-shaped steeple sentinels the landscape and the country folk can see it for miles in every direction. The Concord church, central to a community which, through its illustrious men and women, has linked high thought to fitting phrase, has dignified its new house of worship by painting it pure white and setting it in the midst of nature's green.

Places that have long known the inexpressible values wrapped up in the Christian heritage will not easily surrender it. Only youth and inexperience will speak lightly of Christian institutions. The church lives because the world needs it. So on the soil of the old Bay State these three buildings, rising from the ashes of destructive fires, will give a new witness to the undying power of the Christian faith. On each Lord's day, which the poet aptly calls, "The bridal of the earth and sky," the bells will ring from these three towers; and to those who only read about them their ringing will be a new message of hope.

Where the Annuity Fund Doubles Ministerial Relief Benefits at a Tenth the Cost

By HARRY R. MILES

THE Wisconsin Congregational Conference announces as a plank in its platform: "Every Wisconsin minister in the Annuity Fund, his church assuming at least one-half the yearly premium." This plank is to be made effective by committees in state associations. The Winnebago Association has a committee on annuities. They are going to see this year if they cannot get all the ministers in their bounds into the Annuity Fund; especially, get all the churches to pay one-half of their ministers' annual premium.

Wisconsin is not alone in this policy. New Hampshire and Vermont are among other states that are active in the same direction. The same principle that lays upon each church the responsibility to share its pastor's dues involves the duty of state conferences and state missionary societies sharing the dues of their home missionary pastors. It is clearly the part of wisdom for a state conference to pay one-half the dues of its home missionary pastors to the Annuity Fund rather than wait the retirement of these men, and then provide for them through grants from the state or national Board of Relief. The average Relief grant for a single year is larger than the aggregate of one-half the dues of the minister, on an average home missionary salary, for the whole period from age thirty to sixty-five. Moreover, grants for the eleven years, which the average minister lives after sixty-five, would cost more than ten times as much as assuming half his dues to the Annuity Fund for the whole period of his active ministry.

This greater expense is not only unnecessary but worse, for the average grant of the Boards of Ministerial Relief is less than half the annuity which the average home missionary would receive from the Annuity Fund if he became a member at the opening of his ministry. Where a young man is kept out of the Fund, because a state missionary society will not share his annual dues, but decides to provide for him through its state Board of Ministerial Relief, the retirement income of the minister is reduced more than half, and the state Board of Ministerial Relief spends, to provide this one-half, more than ten times the cost of sharing all the minister's Annuity Fund dues.

The following letters from ministers who have recently received their first annuity check show how much it means to these men to have the income of an annuity in their years of retirement:

A man who for many years has had notable leadership among our churches and is known and loved from coast to coast sends this word: "The first payment on the Annuity Fund stirs mixed sensations. I am grateful to you for sending it. I shall hope to use it wisely, but I am most of all gratified that it is simply one instance of what is coming to others in our ministry after long years of service. It is a dignifying return."

A second writes: "The best birthday gift I ever received was the first payment on my annuity. I am more than satisfied. Thanks for your generous treatment. It was thoughtful to send the first check so that I should receive it on my birthday. My wife says she is glad that sentiment has not been altogether lost out of the world. May you be spared many years to conserve the interests of those who as ministers have never been able to conserve their own. We took as our text at the beginning of our ministry, 'Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you.' We honestly tried to keep our part of the contract and God has surely kept his."

Another says: "I thank you heartily for the kind words you wrote me when you made the first remittance on my annuity. The annuity is a real blessing to me. Two years ago, after about forty years of constant service, not one hour's break between pastorates, my health broke, and the doctors commanded me to quit. I shall never again be able to assume a regular pastorate. The end came with my accounts paid, but with almost no resources in store. This I presume is the story that you hear from a great majority of my brethren. I am very fortunate in having a noble son who is able to care for me and his dear mother, and we would never have been in abject want. But this annuity gives us a feeling of independence and we rejoice over it. I believe God has been in all of this annuity movement. I am confident he never intended his servants in the ministry to be rich, else he would have succeeded better; but I do think he intended the church of our Lord to make this provision for them."

Is your church doing its part to open the way for your minister to have the great satisfaction which annuities have brought to these men? Is your state conference doing the same for home missionary pastors in its service?

Welcoming College Workers

By REV. EDWIN BRADFORD ROBINSON
Minister of Grace Congregational Church, Holyoke, Massachusetts

IN the spirit that expresses the glow and adventure of Christian doing, our church lent one of its young women for two successive years for Student Summer Service under The Congregational Sunday School Extension Society. This led us to the conclusion that in our case it was equally important to secure student workers for our own summer activities.

The summer of nineteen hundred and twenty-six found three young men on our church staff, serving under the commission of the Eastern Division of The Congregational Church Extension Boards. Oberlin College overflowed its missionary spirit in the person of Arthur J. Steinkamp, whose home church is Plymouth, Cincinnati, Ohio, and who expects to become a missionary in India. Amherst College, which has done about as much for the Christian ministry and Christian missions as any other institution, had for its representative Alexander B. Allison, Jr., of Tarentum, Pennsylvania, also facing the Christian ministry. Springfield Young Men's Christian Association College, justly proud of what it is doing for and through young men, contributed Eli Price, one of our Grace Church boys, who is taking a course leading to a ministry of physical director. These three young men were largely cared for financially aside from the regular funds of the Church Extension Boards, Amherst College Young Men's Christian Association being responsible for one, and the other two almost entirely provided for from the regular religious educational fund of Grace Church. All three, however, were under the special care of Secretary W. Knighton Bloom, and thereby associated with the student group commissioned for service in New England, the Middle Atlantic States and Southeast.

D. V. B. S. STAFF, GRACE CHURCH, HOLYOKE
Standing: A. J. Steinkamp, A. B. Allison, Jr., E. Price. Seated: B. Tresham, M. Ingham, Mrs. L. Ford, M. Tifft, G. Morrison

In the old days of New England Congregationalism, theological students were trained in the homes and churches of ministers. Much that was worth while in that system is preserved by having college students spend their summers working under the supervision of a pastor, in well-organized churches with strong summer programs.

There is a great advantage when young college people are taken into the heart of the leadership of a great industrial parish. It is certain that our seminaries can be given much valuable help when their young men are broken in for definite Christian service, through working side by side with experienced men and women. In these days when the staff method is becoming universal in our stronger churches, it is well that our youth be introduced to it before they graduate from college, and in this way receive early training in the practice of Christian workmanship. It is of the utmost importance that the spirit and principles of team work be ingrained during college years, if they have not been learned at a still earlier age.

But the point which we would stress at this time is the advantage of having a corps of these student workers associated in one parish. The workers themselves enjoy the summer much more and learn to serve with larger effectiveness when thus united in plans for carrying out a definite community program. Jesus' words concerning "two or three" have much of suggestion in connection with a staff of college helpers such as we have had during the past summer. These men have conferred together, prayed together, worked together; and we cannot but think of the power which flowed from the

"Haystack" meeting at Williamstown, as one sees the results not only to this group of young fellows, but also in a very marked way to Grace Church.

SCENE FROM PAGEANT, "DAVID AND JONATHAN"

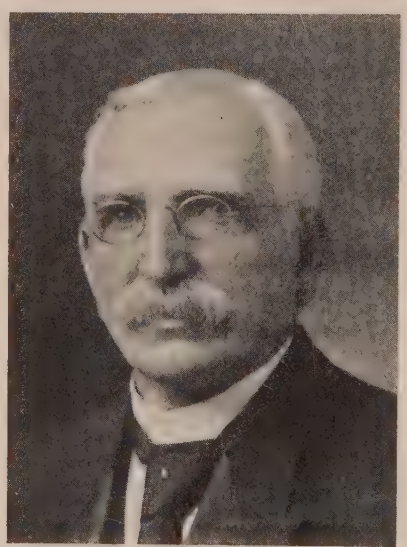
Our church has received a mighty impetus. A revival of the best type is beginning. Our own young men could not go through a summer with these students without being aroused to the things of God. Our boys have received lasting ideals. Many who have become careless have been brought back by the tactful zeal of these young apostles. The summer has been the best in our history. This is the seventeenth season of student summer help in this parish. But we did not begin to conceive the possibilities of such help until three years ago when we adopted the suggestion of having a student all summer, instead of merely for the six weeks of the Daily Vacation Bible School. The present plan of having not one, but three young men on this larger basis, associated with the entire church staff, leaves us overwhelmed with joy at the good things which God has opened up to us. If necessary, spend less on buildings and costly professional music, but by all means have more workers.

William Bradford Dodge Gray, D.D.

THE Rev. William Bradford Dodge Gray, D.D., for thirty-seven years prominently connected with the Congregational church; one of the founders of Yankton College, South Dakota, and former superintendent of missions of the Congregational church for the district of North and South Dakota, the Black Hills and Wyoming, died early on the morning of June 21, at his home, 1416 Columbine street, Denver, Colorado. He had been ill for the last eight years, following a paralytic stroke which resulted from an attack of influenza.

Dr. Gray was born in Milbourne, Illinois, July 21, 1845. He was the grandson of the Rev. William Bradford Dodge, first secretary of the Anti-Slavery Institute of Salem, Massachusetts.

For some time he was associated with H. V. Farwell and Marshall Field in mission work in Lake County, Illinois. In 1867 he married Miss Julia Payne, of Milbourne, who died in 1900. Four children were born of this marriage; Berton Payne, Edward, William S. and Charles N. Gray, the latter two surviving him. William S. Gray is superintendent of the Old Soldiers' Home at Hot Springs, South Dakota; Charles N. Gray lives in Minneapolis, Minnesota, and Berton Payne Gray—who died several years ago—was a judge at Boston, Massachusetts.



WILLIAM B. D. GRAY, D.D.

In 1902 Dr. Gray married, his second wife being Miss Annette M. Becher, who survives him. Mrs. Gray is an ordained minister in the Congregational church and was his active assistant in his work in Wyoming and the Dakotas.

With Dr. Joseph Ward the Rev. Dr. Gray helped to organize and finance Yankton College, South Dakota. He was nationally known as a mission speaker; was active in the society of The Sons of the American Revolution, helping to organize the chapter at Cheyenne, Wyoming. He moved to Denver in 1919 following his disablement by illness.

Funeral services and interment were held at Yankton, South Dakota, on Thursday, June 24, 1926, from the Congregational church. Rev. Herman H. Lindeman, the pastor, was assisted by Rev. Albert C. Miller and Prof. McMurtry, of Yankton College.

Glory-Hole Camp

By REV. CLATON S. RICE, *Boise, Idaho*

THE yawning glory-hole in the side of the mountain, gaping wide open as if it were ready to swallow up the camp, fascinates one as he comes into the district. Precipitous mountains shut one in on three sides after he is in camp. One might allow himself to be depressed by this, and the glory-hole with its wide-gaping mouth, and the dismal old dumps and the piles of tailings up from the midst of which the usual helter-skelter, unpainted mining camp buildings thrust themselves, if it were not for the view to the West, where the vast expanse of cedar-covered flats and the low hills carry him away from the immediate surroundings — far away toward the Western sea.

MINING CAMP BUILDINGS

The road skirts a deep, rocky gulch, down which at times roar the floods of cloudbursts. Resting partly on the street level and partly on high stone foundations, reaching to the bottom of the gulch, one sees a desolate-looking little frame church, unused and uncared for. It is not a surprise to find that the door is unlocked and that the floor is covered with a confused mass of books and papers. Neither is one shocked to find that the plastering is falling, the organ is in ruins, the chairs are broken and the pulpit is dusty and marred. It would be a surprise to discover anything else.

Yet as the visitor looks at the building, he discovers that it is not old—old because of years. It is prematurely old, wracked to pieces, he is told later, by the too-vigorous pulsations of a huge bell, too heavy for the fragile tower in which it rests; prematurely old, just as many of the miners he meets are broken before they should be by strains too heavy for their bodies to endure.

Yes, the little church has seen hard days. The builder substituted adobe blocks for stone in the high foundations. He completed the building, received his money and "skipped" just before the first of the season's cloudbursts rollicked down the canyon. When the amazed tenderfoot pastor, who knew neither the erratic ways of western mountain rains, nor those of "fly-by-night" mining camp contractors, saw his new church balanced unsteadily out over the canyon, nearly half of it projecting dizzily into space, he grew sick at heart and deserted.

But the few who had believed in the church and had sacrificed for it, rallied, built up rock foundations, and carried on the work. Without a pastor most of the time that faithful group maintained Sunday School and kept the little organization alive. Then the camp collapsed and there were few worshipers left.

Just at the entrance of the town there stands a house which is painted. Painted, I say! It stands out from most of the others because it is painted. Inside there sits a little woman with shaking limbs and eyes that are large and almost unseeing. She can scarcely raise her poor arms to her face. When not at work, a devoted husband and a loyal sister are at her side. But they must work part of the time that all may live.

THE ROAD TO GLORY-HOLE

One who sits by that woman's side listening to her talk soon forgets her poor, malformed body and the almost sightless eyes. At times a glory, almost a visible halo, seems to shine about her. Her mind is keen and her memory is unclouded and she loves to tell of the days, when for fourteen years, until sickness overcame her, she superintended the camp's one Gentile Sunday School in that little bell-wracked church over the gulch. Now she sits and dreams of the past and her heart is sore because there seems to be no one to take her

place. The camp has come back, you see; it is booming again with five mines at work, and there is no one to teach the children the way of life.

Her eyes brightened as we chatted. "Do you know what I'll do when my ship comes in?" she asked eagerly, almost gaily. "Why, I'll hire a devoted Christian woman to come in here and I'll pay her a salary to give all her time to Sunday School work and to visiting the homes. We need such a woman worse than we need a minister. We might not be able to make a church service go, but these children who don't have a chance now would come to Sunday School. How I hope my ship comes in soon!" Her eyes almost sparkled through their large-pupiled dullness as she said it.

THE "HOUSE WHICH IS PAINTED"

Then they grew sad again as she continued: "How I wish I could do it myself. But I can't do it. I kept it up for fourteen years, just as long as I had strength. But now—how I hope my ship comes in soon!"

When my ship comes in! A fond dream we all dream, but few of us ever realize.

She is the daughter of a Congregational minister long since dead and her brothers are ministers and teachers. It will be a latter-day miracle if her ship ever comes in. More than likely she will go out to sea long before it comes into port and there would be "no moaning at the bar" if, after all her years of helpful service so freely given, we might find the one who could take her place in Glory-hole Camp; some one of large sympathy and stout heart.

She and her sister and her husband in the little yellow house beside the unsightly dumps and the piles of tailings and the deserted mills—they have served their day and generation. But the new mines, with the vigorous men sweating in them, and the unshepherded children and women at home in the unpainted houses and out on the rocky, narrow, winding, shadeless streets—one hopes that a new saint may come to care for them before the old one is called home—someone who will have understanding and great patience and can bring to them the realization of God's love for them.

Notes by the Way

By MRS. FRANKLIN WARNER

WE went a few miles out of our way in order to find the home of two old friends and see how things were going with them. He had been a Congregational minister for many years, but ill health came and then a slight stroke, so that he had to give up preaching. Fortunately, "the family" were most of them away and able to care for themselves, except the last daughter, a girl of high school age, and one son who had never been very strong and had never married. The four, father, mother, son and daughter, had gone South and there we hunted them up, driving into the yard of the little bit of acreage, to the great amazement of the father and mother, who were at home alone.

The father had had another stroke and was weak and frail. The mother and I went away to talk things over alone. She told me of what the extra gift which came when the Board of Ministerial Relief heard of the renewed illness of the father had meant to them. And of how the Christmas gift from the Board seemed like a gift from Heaven. She told of the beautiful things which had come in a church missionary box, such extravagantly wonderful things that she cried as she told of them. There was a black silk dress for her, a new dress, and two pairs of blankets and sheets and towels, all new. The daughter had been married only recently and she said, "It hurt me so that I could not give her things such as other parents give to their daughters when they go out to make a new home. So I want to ask you if I did wrong and whether you think the church ladies would mind if they knew that I gave one pair of the blankets to her. It made me so happy to be giving her something."

The son at home works on the little place and they try to keep him from overdoing and going beyond his strength. The father can do a little some days. The daughter and her husband drive out and take in the garden truck to market for them in their car and the mother is everything to

every one, but especially is courage and cheer and gratitude for the mercy of God which has kept them from real want. I looked around the bare little home and sensed the privation which was not told and wondered again, as I have wondered before, by what right does the church take and take and take from these servants of God, these men and women who serve us as spiritual leaders, and then feel free to cast them adrift in their latter years with so little to make for them comfortable and care-free days. We who have too often criticized them as they gave us of their best, now ask them to take of our charity and be grateful. The silk dress was beautiful, the blankets brought back the mother's self-respect, the Christmas money was "like a gift from Heaven," but how much better if the salary during service had been large enough to allow some saving for these latter days or, if that could not have been, to have the pension big enough to drive away that haunting fear that I saw in the eyes of the mother as she talked to some one to whom she did not have to present a valiant front. She said, "God is good. He will not let us want." God is good and may he give to us every one the gifts of love and gratitude, of justice and generosity, that we may do more for these servants of his who have led us to him in days that are gone.

THE VETERAN'S EVENTIDE GUARDED BY THE MINISTERIAL BOARDS

Dr. Gammon, Associate Secretary of The Education Society

THE Board of Directors of the Education Society took an action some months ago which has not as yet been fully announced.

It had become increasingly evident that the interests of the educational work in the Mid-West required the close attention of someone near at hand whose experience in the work and acquaintanceship with the churches should enable him to render the needed service. The Directors of the Education Society turned naturally to Dr. Robert W. Gammon, who has been since 1911 associated with the educational work, first as Western Secretary of the Congregational Sunday School and Publishing Society, and later of the Education Society, and who is also widely known to our constituency as the western editor of The Congregationalist.

Dr. Gammon's official title is that of Associate Secretary of the Congregational Education Society. He will continue to have his headquarters at Chicago, and will also continue to give the major part of his time and attention to the religious educational interests of those states in which he has been serving as field secretary. In his new relationship, however, he will be free to give advice, counsel and personal service outside of his former district and will be glad to serve these other states as far as his time and strength will permit.

The Education Society directors recognize this appointment of Dr. Gammon as a well-earned recognition of his experience, ability, and faithful service, and are glad that his services as a wise counselor and leader may be more widely extended.

The National Convention of Congregational Workers Among Colored People

By HENRY SMITH LEIPER

FOR the eleventh time a biennial session of the National Convention of Congregational Workers among Colored People has been held. The place of meeting was with the Plymouth Congregational Church of Detroit, Michigan, at the Masonic Temple; the time was August 31 to September 5; and the registration for the gathering embraced the whole of this country.

As many are aware, the organization is in a technical sense informal, since Congregationalists recognize no color line and the churches which happen to be colored are quite as much a part of the national and state organizations as are any others. But special situations which are faced by the colored people and by those who work, for example, in the Extension Boards and the American Missionary Association, make it highly profitable for this group to gather from time to time for extended consideration of problems which cannot be thoroughly reviewed at National Council or state conference meetings.

The six days of this eleventh session were crowded with addresses and discussions centering around the theme: "Our Challenge." From the opening session, when Mayor John W. Smith of Detroit gave an address of welcome, to the closing addresses of Dr. Dan Bradley and Dr. A. C. Garner on Sunday night, there were no thin spots and quite a few hot ones, in the best sense.

Competent Experts Treat Variety of Subjects

There were so many good speeches by so many interesting people that it is hard to single any out; yet certainly no one who was present could fail to designate as unusual the contribution of thought and personality made by Mrs. Charlotte Hawkins Brown, of Sedalia, North Carolina; Miss Marion Cuthbert, of Florence, Alabama; Rev. Harold Kingsley, Extension Board Director of Negro Church Work in the North; Mr. Walter White, a well-known author and secretary of the National Association for the Advancement of Colored People; Secretary George N. White, his brother, Alumni Secretary of the American Missionary Association; President-elect Thomas E. Jones, of Fisk University; Dr. Alfred Lawless; and Rev. H. S. Barnwell, of Atlanta, Georgia, Secretary and Associate Secretary, respectively, of American Missionary Association church work in the South.

Special features of the gathering which should be mentioned were: the presence of Mr. Frank J. Harwood, Moderator of the National Council; the cumulative emphasis upon the oneness of our whole Christian enterprise and upon the "togetherness" with which we are trying as a Fellowship to carry it on; the frankness and good will with which difficult subjects were searchingly discussed; and the comfort and convenience of the arrangements made for everyone by the entertaining church, which even provided meals in the building where the meetings were held—always a happy way to promote the solidarity of a conferring group, as well as to remove temptations to cut meetings.

The themes considered in the addresses and discussions were numerous; but certain things deserve mention as significant of the scope and timeliness of the program set up by the conference committee. These included: the various aspects of the situation in our fellowship created by the merger decisions made at Washington; an estimate of just where we are in race relations, North and South; the need of expansion of church work among Negro urban populations in the great industrial centers of the North; the problem of stewardship in missionary giving and self-support in all forms of Christian work; educational policy, including the advantages of bi-racial as contrasted with all-white or all-Negro faculties in our schools and colleges; women's and young people's work in the churches; and the possibility of a working agreement between the Congregational churches and the People's Community Church movement in connection with the support of the Angola Mission in Africa.

Since the convention lasted a week and all of these matters were thoroughly discussed, any adequate account would fill a book. What may best be done here is to call attention to certain of the significant things brought out by the discussions as well as by the addresses on the program.

The Effects of Merger

In the matter of the merger, it was pointed out by Secretaries Halliday and Leiper and Rev. P. R. DeBerry, that in many ways the present is a difficult time in which to predict what the effect of contemplated changes and adjustments will be, since there is much ground yet to be covered by the committees and boards studying the practical aspects of the situation created by the action of the National Council. The fact was emphasized, however, that whatever changes may be made in organization, the general policies of administration, the ideals, the spiritual characteristics of the work must be and will be preserved. The American Mis-

sionary Association, for example, has had a technically organized life with certain outward characteristics; but in essence the work represents a spiritual purpose which varied forms of organization have but served concretely to express. These ideals are all of a piece with those lying back of the other forms of work carried on by our Fellowship through other organizational channels. In a real sense the larger work of kingdom-building has been inevitably one all along; and those in closest touch with the varied aspects of it are fully aware of that fact. The new alignments envisaged by the merger contemplate no alterations save those that serve to emphasize that oneness, and to give it more adequate expression.

Here and Now in Race Relations

The presentation of the facts touching inter-racial relations North and South was so full and embraced such varied viewpoints that no simple summary is possible. Mrs. Brown indicated the gratifying progress that has been made by the Federal Council's Commission on Race Relations; but she brought out vividly the fact that only a beginning has been made, and that it is easy to take too optimistic a view of what has been accomplished. Mr. Walter White laid bare aspects of the situation in the North, which cannot be viewed with anything but sorrow approaching dismay by any white man who cares for the ideals of Jesus. As he told of specific instances of social, economic and political discrimination, and particularly of the infamous treatment of Dr. Sweet in Detroit, one could not help thinking that if it had not been for the activities of the National Association for the Advancement of Colored People and of Clarence Darrow, a man fundamentally innocent of any lawless or un-American act would have undoubtedly been sentenced either to death or life imprisonment for defending his home. Organized Christianity in or out of Detroit did not one thing that would have availed to help him. Only legal action paid for mainly by colored people secured a verdict of "innocent." The amazing apathy of most of the Christian white people could not be regarded as a sign of progress. It was rather an indication of just how great a problem we face in every community where race differences are found. Dr. Gaius Glen Atkins, whose church on Woodward Avenue entertained the convention for the closing session, spoke on this same general theme, calling attention to some aspects of the situation which he felt were apt to be overlooked. His apology for the conduct of one great American city in the face of rank un-Americanism and race prejudice only served to heighten for many who listened the consciousness of how hard it is for the white man to put himself in the place of members of another race, and how desperately our American white Christianity needs the help of the brotherly Christ to see our own shortcomings and to find the way of right as opposed to the way of self-interest.

One viewing all the aspects of the situation brought out in the discussion of this very difficult question felt again the embarrassment which we of the West face when we tell India, for example, that we know the way out of the curse of caste! We may know it; but God knows we have not applied it to the similar situations which have arisen in our own beloved land. A patient offered medicine by a doctor has the right to ask: "What has this medicine done for those who have used it?"

The Church Situation Among Negroes

Facing the facts of the inter-racial situation South and North brought the mind of the convention quite naturally to the question of the place of the church. It was brought out that although the Negro people of America still have more money invested in churches than in any other institution, and in spite of the strong hold which religion has had upon the race, not much more than half of the twelve to thirteen million Negroes in the United States are connected in any way with the churches. The largest proportion of unchurched are to be found in the great urban populations of the North; so that in one sense the unique challenge of their needs comes before every Christian body for consideration. It was agreed that without any duplication of effort or any un-Christian competition it was a task of Congregationalists to meet that situation. Only newer types of church organization can appeal to these unchurched groups; but their human needs are the same as those the church seeks to meet in every grouping of the human family.

Advancing to Self-Support

The ideals of stewardship were brought out forcefully by Secretary Ansel Johnson of the Commission on Missions and discussed further in essence after Secretary George White had presented the problem of self-support in the schools and churches throughout the South. He called attention to a fact that is not so well known as it should be: fifty-two percent of the financial support of our Negro schools and colleges now comes from the colored people themselves, if account be taken not only of outright gifts but likewise of tuitions, fees and boarding expenses. This means that nearly half a million dollars a year is put into the enterprise by those in whose interests primarily

it was originally called into being. Nothing could more conclusively prove the mutuality of it, or better indicate the wisdom of the Congregational folk of eighty years ago, who had the faith to believe that such things could be. For any discerning eye can read behind the impressive totals, reaching near the half-million mark every year, the far more impressive progress out of which comes this splendid cooperation.

White, Black or White-and-Black in Education?

Women's work and that among young people was fruitfully discussed and many encouraging advances noted by various speakers from both North and South. Similarly there was careful discussion of the question as to whether the ideal in our Negro schools was to have all-Negro faculties or bi-racial faculties. There was practically unanimous agreement that the latter represents the more American, the more thoroughly educational, and the more Christian ideal. The encouragement of a group consciousness, either among white or colored people, without the fruits of cooperation and the stimulus of intellectual and social fellowship such as had always been characteristic of our Congregational institutions would be deplorable. Concreteness was given to this discussion of education through the addresses of President Jones of Fisk, Dean Holloway of Brick and Secretary Brownlee. The note of world-wide cooperation between all races in the common cause of our common humanity was distinct.

While his subject was "The Youth Movement," President Jones touched upon many of the significant things concerning education today and showed unmistakably a world view devoid of all racial prejudice and indelibly stamped with the kind of unqualified brotherliness which alone can win its way with any progressive student group today the world around. His own rich experiences in Europe, Russia and Japan, as well as his training as a Friend, fit him remarkably for the carrying on and development of the ideals which dominated the founders of Fisk.

A New Project in Cooperation

An unusually interesting feature of the closing days of the convention was the consideration of the proposal brought from the People's Community Church movement by Dr. Harvey, the elected head and representative of that group, with its more than ten thousand members. It was, incidentally, significant that he himself is a graduate of Brick School, one of the best-known American Missionary Association institutions. His fellows in the Community Church movement had designated him to bring to our Congregational group an offer of help in the carrying on of the Angola Mission in Africa. The heartiest willingness was manifested to act on this suggestion and the details will be worked out through the Angola Sustaining Committee, on which is represented the American Board, the American Missionary Association and the Congregational Convention of Workers among Colored People.

The total impression gained by attending the gathering was highly gratifying. Good fellowship, a fine Christian spirit, consecrated intelligence and wide vision were abundantly evident. One could not avoid the feeling that, small though it may be, the group of colored Congregational churches is a most hopeful factor in the whole advance of the kingdom of God in America, and, indeed, beyond the seas.

Frank P. Woodbury, D.D.

DR. WOODBURY, whose home in later years has been in Cleveland, was on vacation visiting with the family of his daughter in Flushing, N. Y. At the great age of eighty-eight years, he was not able to resist an attack of pneumonia and on Tuesday, September 7, this good man passed from death into the life to come.

The funeral at Flushing was attended by three officers of The American Missionary Association, with which Dr. Woodbury had been connected for thirty years. His eighteen years' pastorate in Rockford, Illinois, and subsequent two years in another commanding church in Minneapolis, had made him prominent in our denomination, and he was invited in 1890 by the Executive Committee of the American Missionary Association to enter its service as Corresponding Secretary. For fifteen years he continued in this relation, devoting himself to the belated peoples of our land, when he was elected to the professorship of Theology in Howard University, Washington, D. C., which was under the supervision of the Association. Here he became Dean of the Theological Department and made a fine success for another fifteen years as an instructor and inspirer of the University students, resigning in 1921 on account of his advanced age. It is a noble record of half a century in Christian consecration and service.

Dr. Woodbury was a man of gracious spirit, earnest in his Christian character, broad and gen-

erous in his sympathies and greatly beloved by those to whom he devoted his Christian faith and character. The earlier churches of the American Missionary Association in the South will not forget the cheery visits of Dr. Woodbury among them and the courage which he brought to them in their struggles to build up their people. The very few with whom Dr. Woodbury was associated as an officer of the American Missionary Association will not forget the unfailing brightness and cheerfulness of his spirit and will treasure the memory of his character and faithful service.

Fresh From the Field

ON page 225 of the September number of THE AMERICAN MISSIONARY there was given a picture of the Mexican pastor and his family at Albuquerque. Today we are going to introduce Pastor Gavlik, of Duquesne, Pennsylvania. He will tell what a good thing our schools are doing by their help to build the church for the Slovaks at Duquesne. The letter from which we quote was written in answer to one from Secretary Leete. Pastor Gavlik sat up late in order to write his reply. He had written eighteen letters that night and, excusing himself from correcting this, he says, "I must go to bed; I want a little sleep this morning." The men who are leading our Home Missionary churches are generally just that kind of sacrificing folk. Rev. Mr. Gavlik writes:

"1.—We have had our first service in the basement of the church, and it is hard to describe the feeling of our people on that Sunday. I only know that our hearts were melted with gratitude to God for this wonderful gift of his in the new church. Just how the people feel about this new church is best shown in their sacrifices to have it. Majority of them, those that are working, gave one month's income. The donations from fifty dollars to three hundred came from members and friends. Three members in one family donated six hundred dollars. Another family of four working members gave five hundred and eighty-four. When the time came for washing the floors, it was inspiration to watch men and women with what joy they were doing the work. The largest number of donations were from one hundred and twenty-five dollars to one hundred and fifty dollars. The Junior Christian Endeavor Society gave fifty-nine dollars. The boys' club were selling candies to make some money for this new church, and some of them visited it daily before it was finished. So much for the first question.

"2.—The greatest difficulty in our work is the ignorance of the people of the Word of God. The superstition among the people has it that everyone should die in the faith in which he or she was born.

"3.—Outside of our people there are friends among our Slovak people who rejoice with us in the new church. They may be called our secret friends. But a majority of them look upon it with a measure of envy, I fear. As to the question how the American Protestants feel about it, I am enclosing the recommendation of the pastors to the public for help. I know of nothing else that would answer this question better.

"4.—There are some sort of mission stations in Czechoslovakia now as a result of the activities of a few of our members who have returned to the old country. One converted Roman Catholic returned to his village and created such spiritual interest that they are asking us now for help to build a prayer-meeting place. One friend gave us a pledge for the new church for two hundred dollars. At that time he was earning about that each month. Two weeks after the pledge was given he lost his position. He borrowed one hundred and handed the money to me, and asked to be excused from the other half of the pledge till some time in the future. He comes to church but is not a member.

"5.—The building is put up for religious worship and such social purposes as befitting Christian people, especially the young people. It will help such as we succeed to influence to take part with us, both in worship and the socials. Nothing in the world will take the place of spiritual attraction. When that is lost sight of, then there is hardly anything worth while left. We Slovaks call church buildings God's home—*Bozie Domy*—and God is the spirit. At our first service in the new church some of us melted before God as he seemed to be so manifestly with us.

"6.—Within the last few years we never lost sight of the new building. We send two men to see every one and solicit money for missions. If the apportionment is reached that way, it is all right; if not, some of these organizations, sometimes all of them, give some to make up what the collectors failed to get. Since the apportionment came in use, our people never failed to measure up to the sum indicated as our share. Last year, however, we were short some, but really the situation was such that I was afraid to even mention the money for mis-

sions. The people were constantly giving the whole year. They gave two hundred and ten dollars, and I was very glad of it."

Pastor Gavlik's letter closes with a promise to send us a picture of the new church. We shall have copies of it later sent to all the Sunday Schools that have pledged ten dollars or more toward building the church. Most of the members of the Slovak church are workers in the heat and grime of the steel mills. We hope the building of this church will help our young people to know more about these Slavic folk and to sympathize with them in their purpose to become truly American and truly Christian.

Young Answers to a Hard Question

WHEN the church asks for the opinion of its young people it will generally get it. It sometimes gets this opinion without asking. Sixty-one of our Sunday School scholars entered the Extension Board's prize contest last spring and wrote essays on the question, "What Can the Church do to Care for America's Religiously Untrained Youth?" In our last issue we gave the names of those who won prizes in this contest. In this issue, we state briefly what two or three of them said.

Sunday School scholars under fifteen years of age were eligible to compete in the junior division of the contest and the first prize essay was won by Sallie Witherspoon Dodge. She is the ten-year-old daughter of Rev. D. Witherspoon Dodge, D.D., pastor of Central Congregational Church, Atlanta, Georgia. Sallie's first sentence is a good one: "The way to teach young people about religion is to make them love it." She says she went to the Daily Vacation Bible School and learned a great deal and was happy and thinks children who are getting no religious instruction would find the D. V. B. S. an easy and happy introduction to it. She advocates Sunday School parties and picnics to which new children can be invited. "Children are most always happy and good when they are playing and it will prove to them that religion is a happy thing." "The next step is to ask children to join in special exercises such as Easter, Christmas and Children's Day. After they are interested in the special days, it will be all right to ask them to join some regular classes. . . . The most important thing about a Sunday School class is to have a teacher that loves and understands her class. . . . The young people like Christian Endeavor because they have their own officers and plan their own programs. . . . In our church the young folks help its grown people with their church work. The children sing and recite for them at their church socials and services, sell tickets and run errands." Sallie's essay closes with the words, "All young people love to be really helpful and the church is very foolish if it doesn't use them when they are so willing."

Points Made by the Older Contestants

Florence Meredith Douglas, Baudette, Minnesota, won the first prize of fifty dollars in the group of older contestants, ages fifteen to twenty-five. Miss Douglas belongs to a church of only forty-three members—a church, however, which has in its Sunday School two hundred and one pupils. Baudette is a village of nine hundred and sixty, in Lake of the Woods County, Northwestern Minnesota. A sawmill it its principal industry. Miss Douglas blames competitive denominationalism for America's religiously untrained youth. She says, "Perhaps the chief reason for the inefficiency of the average church especially in rural communities is excessive competition." "Under the present petty denominationalism, many churches are compelled to devote most of their energy to the raising of a budget with very little opportunity for constructive work."

In her village, Baudette, it was found possible to enlist the cooperation of the other churches in running on Sunday the busses used for the public school on week days. This accommodates its outside people wishing to attend church or Sunday School. "Our school by this union effort increased its enrollment twenty-five per cent and all the churches gained in attendance."

"Another measure which may promote efficiency is that of eliminating some church activities and concentrating on the work of the Sunday School. Where there are two preaching services on Sunday, as is the case in many of our churches, it may be found that better results can be obtained by consolidating the morning service with the Sunday School. This plan was tried in our local church with very gratifying results. In a Sunday School which had never been able to attract many adults, there is now an adult Bible class with an enrollment of more than thirty. The junior attendance has nearly doubled."

"In many communities it will be found feasible and profitable for the church to sponsor recreational activities for its youth. Such a program will not only meet the social needs of the young, but it will do more than anything else to win the confidence

and the good will of its youthful constituency." "Those who have studied the rural problems of our youth are ready to admit there is but one approach, and that is the matter of healthful recreation sympathetically supervised."

Miss Douglas commends the Daily Vacation Bible School and says, "With proper supervision and a program of varied activities, it is comparatively easy to enlist the interest of the child and the cooperation of the parents." Her essay closes with a call for more prayers and says, "When the problems of our day become a burden on our hearts, we can rest assured that a way to solve them will be found."

Helen A. Pease, who received the second prize in the older group of contestants, described some methods of work with young people in her home church of Greenfield Hall, Fairfield, Connecticut. She gives, among other things, a list of topics discussed at meetings of the young people: immigration; the story of our Bible; vocations; what is right and what is wrong to do on Sunday; what I would do differently if I had my life to live over; what I expect to do in the future; the difference between Baptists, Presbyterians, Congregationalists and other denominations; how shall we treat the Negro; the Youth Movement; should a church give dances; Christ as he is pictured in our mind; religion and evolution; does a Christian need to belong to a church, and so forth.

In nearly all of the essays, the writers stressed up-to-date ministers and teachers, the value of supervised recreation, clubs and athletics; parental responsibility, and an expectation of help from the young people. The appeals of goodness will always find a natural response in the heart of youth.

A Cooperative Program of Evangelism

COMMUNITY evangelistic movements throughout the United States, this fall until next Easter, are urged in a cooperative program that has been adopted by representatives of the departments of evangelism of the denominations affiliated with the Federal Council of the Churches of Christ in America.

Rev. Charles Emerson Burton, secretary of the National Council of Congregational Churches, is chairman of a committee to present the program to interdenominational federations, associations or councils of churches in cities and states. Other members of the committee are Rev. George C. Mahy, of the Presbyterian Church in the United States of America, and Rev. Jesse M. Bader, of the Disciples of Christ. Ex-officio members are Rev. William Horace Day, pastor of the United Congregational Church, Bridgeport, Connecticut, and chairman of the Commission on Evangelism and Devotional Life of the Federal Council; and Rev. C. L. Goodell, executive secretary of the Commission.

The evangelistic efforts of the churches of different denominations in each city, it is proposed, are to be synchronized as far as possible so that the autumn Sunday School and church rallies, the house-to-house parish canvasses to locate unchurched people, the enlistment of personal workers, the evangelistic appeals in Sunday sermons and at special week-night meetings and the instruction classes for new members, will be carried on simultaneously. The united program in each city, it is expected, will culminate with special Lenten services and an ingathering of new members at Easter.

"The churches in cooperation," Dr. Burton stated in an announcement made recently, "should begin early in the fall their program of evangelism, giving special attention to the study of the community, definitely locating the unchurched and rallying all the Christian forces to this work.

"There should be a winter and spring period of cultivation and ingathering. In communities where a pre-Easter program is agreed upon by all the churches, the denominational agencies should unite in supporting it."

The executive secretaries of the federations or councils of churches in forty-eight of the largest cities, according to Dr. Burton, requested the national denominational departments of evangelism to prepare the community program and these city federation secretaries are pledged "to execute this program according to the best of their ability." The leadership of the forty-eight cities, it is believed, will give momentum to the community program so that it will be used widely throughout the country. The forty-eight cities include New York City and Brooklyn, Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Boston, Portland, Maine; Baltimore, Washington, D. C.; Norfolk, Virginia; Atlanta, Pittsburg, Cincinnati, Louisville, Kentucky; Indianapolis, Milwaukee, Minneapolis, Kansas City, Missouri; Wichita, Kansas; Omaha, Seattle, Portland, Oregon; San Francisco, Los Angeles.

"This preparation of a community program of evangelism," Dr. Burton stated, "means that the leaders of the deeper phases of religious life in the denominations are joining together with the leaders

of these phases of life in the Federal Council and in the local state and city councils and federations of churches to present a common front in the challenge of religion to individual men and communities. This does not mean that no denomination will do anything that other denominations are not doing, but rather that on the great central activities there is unity of thought and purpose."

Activities by means of which the Federal Council's Commission on Evangelism and Devotional Life has assisted the churches of all demoninations in the past, will be continued this coming year. A new edition of "The Fellowship of Prayer," a booklet with daily devotional readings for use during Lent, will be issued. This booklet has had an annual circulation of some five hundred thousand copies. Weekly sermons for newspapers during Lent will be prepared on behalf of the Commission by Rev. George C. Pigeon, retiring moderator of the United church of Canada. Churches will be encouraged to use all methods of evangelism, including mass evangelism, group evangelism, personal evangelism, week-end missions, men's evangelistic clubs and work for unfortunate classes, as may be suited to various situations.

Under the leadership of Dr. Goodell, secretary of the Federal Council's Commission, beginning in September a group of denominational secretaries will visit a large number of cities where in meetings and conferences cooperation in evangelism will be stressed. All Christians are to be asked to read the Gospel of Luke during January and the Acts of the Apostles during February. Penny copies of these books are printed by the American Bible Society, New York City.

The general cooperative program of the Federal Council's Commission on Evangelism and Devotional Life contains, in addition to the recommendations for community movements, suggestions for denominational movements and also outlines of an evangelistic plan for individual churches or parishes.

The general cooperative program with its suggestive plans for denominations, for individual churches and for communities, is issued because the Federal Council's Commission "is led to believe that the time has come for the adoption of a common program and its early presentation by the evangelistic agencies of the denominations to their constituencies." The Commission also expresses a strong desire and expectation that "all our churches will unite in carrying out this program and that they will adhere to its cardinal features, adapting it where necessary to their several needs."

A three days' conference of the Commission was held at Northfield, Massachusetts, in June, when all phases of the general cooperative program were discussed and necessary committees were appointed. The Commission has ninety-three members, representing the twenty-eight denominations which belong to the Federal Council.

A Tribute

SIX years ago this coming November there sailed from New York to Porto Rico a young woman who had chosen to spend her life in missionary service rather than to stay in comfortable places and enjoy a lucrative income as a graduate nurse. With no thought of advantages left behind, but with a deeper sense of the privilege and opportunity awaiting her in service for the sick and needy in Porto Rico, Miss Bertha Bailey entered into the life of Ryder Memorial Hospital as into a great adventure, with deep Christian faith and love to support her days of weariness and loneliness and to supplement her knowledge and skill in nursing.

Miss Bailey's home was in Monticello, New York. She was a graduate of the Waterbury Hospital, Waterbury, Connecticut. She left a fine private practice to volunteer for service during the World War and won for herself high commendation from those in authority. In the words of her commanding officer:

> "For a long time the commanding officer of the Camp Hospital at this Post has deemed it inadvisable to write letters of commendation, but your work here has been so far above the average that it is thought best to break the rule. There has been no detail in the hospital that you have been on that the word *excellent* cannot be underscored. . . . I have no hesitancy in recommending you as a Chief Nurse or as a Superintendent to any who might desire your services, and it is with regret that the Army is losing you. You are assured that you will be welcomed back to my command at any time. You leave with the assurance that the entire staff express a regret in your leaving and desire to express their appreciation of the privilege of having been associated with you.
>
> (Signed) "H. H. SMITH, Lt.-Col. M. C., U. S. A.,
> Camp Jackson, S. C."

Having seen so much of need during her two years of war service, Miss Bailey decided that she must do what she could to relieve those who were in great need, and so offered her services to the American Missionary Association.

Ryder Memorial Hospital was in charge of Dr. M. S. Schurter, our pioneer physician, when Miss Bailey entered its service. There was much to be desired in the way of equipment and comfort, and

duties were not specifically defined; but the small nursing force met the needs regardless of time and strength or comfort with a spirit of absolute devotion.

Above medium height, with a wonderful poise and presence, she radiated confidence, hope and courage in private and public wards, and pulled many a patient back from death by the unusual force of her personality. A veritable Florence Nightingale! A wise adviser and comforter to friends and relatives, she endeared herself to hundreds of folks in our Humacao Parish, as well as to the entire missionary force of the Island. "None knew her but to love her."

MISS BERTHA BAILEY

In addition to her other duties, Miss Bailey had charge of the hospital supplies and housekeeping needs of the institution and wrote hundreds of letters of acknowledgment of gifts received from the women of the churches; consequently, she has become acquainted with women all over the United States as she has said "Thank you" for these generous gifts. So many who have never seen her face feel they have lost a real friend.

She was superintendent of the nurses' training class, numbering twelve young Porto Rican girls, who are received from the eighth grade of school, taking an intensive three years' nursing course. Not only was she head superintendent of nurses, but friend and big sister to those young women—interested individually in their professional success, their home life and background and always concerned for their spiritual welfare. No matter how strenuous her night duties might be, the nurses' prayer service always began the day; their church duties, too, were carefully planned by this loyal church woman.

Entering Ryder Memorial in the days when Dr. Schurter was laying foundations, when equipment was very scanty and physical comforts few and far between, no word of complaint ever fell from her lips; she loved her people and counted nothing important but their comfort. She radiated confidence and hope as she met the sick folks in the clinics and wards; her sweet smile and cheery presence, her gentle touch and kindly words, helped as much to cure them as did the medicine she administered. Her interest continued after the patients had left her care. During the year the hospital was without a resident physician, Miss Bailey was in charge, and with her fellow-nurse, Miss Moelman, attended not only to the nursing, but also to administrative duties and care for the upkeep of the plant, including the beautifying of the grounds.

With Dr. J. S. M. Pressly of Humacao and Dr. M. B. Cabellero, surgeon, the clinics were maintained, many operations performed, beds were kept full and the hospital gained prestige and friends in the community and throughout the island.

When her health began to fail Dr. Watson and other friends urged her to give up the work that she might rest and get well, but she was not willing to consider it necessary. She felt it imperative to see her graduating class finish its course and did so, planning every detail in connection with the ceremony, and only then was she willing to take her furlough. Accompanied by Miss Moelman, she started for home, hopeful that rest and home cooking might effect a cure; but it was not to be.

She was taken to the Presbyterian Hospital in New York and given every care and attention. Slight encouragement was given for her recovery. A week later she fell asleep.

Standing in the cemetery at Monticello and lifting our eyes to the surrounding hills from whence she had received inspiration and vision for her larger service, we gave thanks for her beautiful life and noble work; and because we who have known her for but six years sorely miss her and find the world a lonelier place without her, we feel a very deep sympathy for her mother, sisters and relatives, to whom she was especially dear.

"Blessing she was, God made her so." Her work continues through the devoted Christian service and skill of a score of native nurses, whose lives she influenced, whose minds she enlightened and whose fingers she helped to make skillful. Literally thousands of children and mothers who came to the hospital suffering and discouraged and left free from pain and encouraged will never forget her cheerful smile, her gentle touch and her sympathetic interest. Because of her love and devotion to the work at Ryder Memorial Hospital, may we all feel a special urge to help by gifts and interest that the Master's work may continue to go forward.

The Congregational Woman's Home Missionary Federation

THE Annual Meeting of the Congregational Woman's Home Missionary Federation will be held at Broadway Tabernacle Church, New York, on Friday, October 15. There will be a morning session at nine-thirty for the transaction of annual meeting business. An inspirational program in the afternoon will include the transfer of the activities of the Federation to the new agencies. In the evening there will be a dinner at International House with toasts and an address.

With this Annual Meeting of the Federation an important stage in the development of the missionary education of the women of our churches is achieved and a new stage begins. It doth not yet appear what it shall be, but we believe it will be favorable to an ever ongoing program of Christian education. Our Home Missionary endeavors represent a system of applied Christian education, hence the success which attends them. The Federation has sought to make possible a fellowship of service among church women—to inspire initiative in responding to the opportunities for missionary work; in developing leadership in Congregational women; in awakening an intelligence on our missionary obligations and inter-racial relationships; in deepening the devotional life; and in creating an atmosphere favorable to cooperation and fellowship. It is safe to say that prior to the organization of the Federation it would not have been possible to accomplish the merger of Unions and Branches as it is so happily achieved today in a number of our state organizations.

MRS. CHARLES R. WILSON

The challenge of today is imperative and inescapable. America must be Christian and the Congregational church may not be at ease until it has used every spiritual resource of God-given power to persuade men to know him and Jesus Christ whom he has sent.

Splendid women have led the Federation, devoting themselves with loving zeal to promote the objectives of the Federation. Under the gentle administration of our first President, Mrs. B. W. Firman, wise foundations were laid for growth in interdenominational cooperation and fellowship among women's state organizations.

Mrs. Roy B. Guild gave to the office a warm-hearted interest leading the women in an advancing program of activity.

The most important contribution that the Federation has made to the Homeland work is best expressed by the Schauffler School. Believing in the brotherhood of man and in the harmonizing and unifying power of Christianity to interpret brotherhood in terms of International Friendship, we have sought through the graduates of Schauffler School to establish contacts with the stranger "of other tongues" within our gates.

Under the leadership of Mrs. Hastings H. Hart, of New York, the campaign for the Building and Endowment Fund for Schauffler School was launched and successfully completed. As chairman of the Schauffler Dormitory Fund, Mrs. Hart expects an equally successful outcome of that fund.

Mrs. Williston Walker brought a fine personality to the place of leadership of the Federation. The oft-quoted words of John Oxenham are appropriate when thinking of Alice Mather Walker:

"For every widening of her gracious sphere,
For her true instinct and her insight clear,
For that God-given wisdom of the heart
That sees below and takes the sinner's part;
For all that woman has been—is—may be,
Heart thanks and praise we render, Lord, to Thee;
For every strand in that sweet golden cord,
For every note in that sweet complex chord,
We thank Thee, thank Thee, thank Thee, Lord!"

Mrs. Hubert C. Herring brought dignity and a broad interpretation of Christian service to the office, with a ready sympathy and belief in the larger opportunity of women in a more extended field of Christian service.

Mrs. Charles R. Wilson was associated with the Federation in its early days and came to the presidency during the period immediately preceding the reorganization of missionary promotion.

The Federation has achieved many of the objectives for which it was organized and now passes on the torch, which we trust was lighted with a coal from the Altar of Unselfish Care and which has become a flame of devotion, to those who are appointed to carry it as a beacon guiding to greater heights of Christian endeavor and glorious victory.

My Faith

Rev. Almon T. Clarke began his ministry with fifteen years of service in Rhode Island, New York and Vermont. He then became the Home Missionary Superintendent of Alabama. A pastor writes: "He worked with the courage of a martyr, and the spirit of a saint." When finally compelled to lay down the office, his long effective service was recognized by a small pension from the Board of Ministerial Relief which he supplemented by doing journalistic work of a high order, obtaining a position in the local post office. He wrote that his pension might be discontinued. After three years he could no longer carry this work, and was again placed on the roll. He and his wife, who was a classical scholar, had their golden wedding ten years ago. The following poem was written on Easter Sunday of his eighty-seventh year.—EDITOR.

I fling defiance in the face of Death,
For in Christ Jesus there's no death.
I gladly change the home of earth
For that blest home of life's re-birth—
The many mansioned, blissful place,
Where saints redeemed, of ev'ry race,
Shall see their Saviour, face to face,
His light the glory of the place,
And never know a sad surprise,
For Love's supreme, beyond the skies.

They weeping stand upon this shore,
There hallelujah evermore;
Nor moan, or cry, or tears, or pain,
By them be ever known again;
And nevermore shall there be night,
For God, himself, shall be their light;
And there as kings and priests they'll reign,
As free from error as from pain—
Oh, blest and happy, sweet release,
"To where, beyond these voices, there is peace."

GREAT-GRANDFATHER AND GREAT-GRANDMOTHER

Outline Programs on the Theme: "Our Templed Hills"

Appropriate for Use by Groups of Business and Professional Women

"The big task of the church is to inspire people to do what they know they ought to do."—RALPH A. FELTON.

1. The Great Agriculturalist

Scripture Reading: Psalm 65: 9-13.
Song: "This is my Father's World."
Special article: "Gas Chariots and Dead Churches."—*The Literary Digest*, February 28, 1925.
Review of Chapter I—"Our Templed Hills."
Reading: "Trees."—Joyce Kilmer.

2. An Ancient Agriculturalist

Scripture Reading: Genesis 25: 27-34.
Songs: "Oh Beautiful My Country."
"God Bless our Native Land."
Special article: "Can Country Villages Come Back."—*Saturday Evening Post*, December 4, 1925.
Review of Chapter II—"Our Templed Hills."
Reading: "Friendly Roads."—David Grayson.

3. City and Country Cooperation

Scripture Reading: Nehemiah 4: 6.
Songs: "My Country 'Tis of Thee."
"My God I Thank Thee Who Hast Made the Earth so Bright."
Review of Chapter III—"Our Templed Hills."
Special article: "What Can We Do for the Farmer?"—Frank O. Lowden, Ex-Governor of Illinois, in *World's Work*, October, 1925.
Book review: "Son of the Middle Border."—Hamlin Garland.

4. A Great Community Leader

Scripture Reading: Genesis 12: 1-7.
Songs: "Lord Speak to Me That I May Speak."
"God Moves in a Mysterious Way."
Special article: "Religious Adventure in Rural Life."—Malcolm Dana, Church Extension Boards, 287 Fourth Avenue, New York.
Review of Chapter IV—"Our Templed Hills."
Reading: "Snow Bound."—Whittier.

Reference reading list will be furnished on request by the Congregational Woman's Home Missionary Federation.

Christian Life Topics on Missions and World-Friendship, 1926-27

THE Department of Missionary Education has just issued a pamphlet, prepared by Secretary Lobingier, containing notes and suggestions for study and discussion based upon the eight missionary topics which are included in "A Year's Program for Young People," issued by the Young People's Department.

This pamphlet should prove very helpful. The topics included are:

October 31, 1926—What Part Should We Have in Missions?

November 28, 1926—What Are Some of the Best Results of Foreign Missions?

December 5, 1926—How the Church Helps All Through the Year.

March 27, 1927—What Are the Chief Reasons for Carrying Missions to Foreign Lands?

April 24, 1927—What Ought to be the Relation Between Negroes and White People?

June 26, 1927—The Greatest Need in the Rural Regions of America.

July 31, 1927—The Church's Duty to Foreigners in America.

August 28, 1927—Where are Missions More Needed: America or Japan?

Under each topic suggestions are included under the heads of The Leader's Preparation, Conduct of the Meeting, and Selections for Reading and Thought.

This pamphlet has been mailed to all the leaders registered with the Young People's Department, together with the fall bulletin. Copies may be secured on request from the Field Secretaries of the Education Society, or from the Department of Missionary Education, 14 Beacon Street, Boston.

Education Society Notes

REV. John L. Lobingier, who, as announced in our last issue, has been appointed Secretary of the Department of Missionary Education, finished his work at Oberlin in the summer and assumed the duties of his new position toward the end of September. His first task upon arriving at the office was to take up the work of preparing the outlines for program suggestions and discussion groups, based upon the Missionary Topics in our Christian Life series and in the Christian Endeavor list. The first of these has already come from the press and is more fully described at the top of this page. Suggestions are also in preparation for the Senior, Intermediate, and Junior Missionary Topics in the Christian Endeavor list, which will be issued in the form of a small pamphlet, and will be sent free on request to leaders.

Reports from the Young People's Conferences of this summer are very encouraging. There was an increase in the number of conferences held and in many cases an increase in attendance. Several of the conferences were practically forced to accept more registrations than they had set as their limit. In a few cases where the total number was smaller, a larger number of churches were represented and the leaders report evidence of greater care in the selection of delegates. About five thousand young people were enrolled in all these conferences, the great majority of whom will go into the work of their churches and home societies this fall with greater enthusiasm and effectiveness because of what they have gained from their state conferences.

The Young People's Department has issued Bulletin No. 21 in printed instead of multigraphed form. It is a four-page folder full of suggestions for the fall work. Anyone caring for it may receive it without cost by writing to the Boston or district office.

Many young people who attended the summer conferences purchased copies of the new hymnal, "Song and Worship." It is prepared particularly for young people's groups, contains an excellent selection of hymns and includes worship services which have been very effective among high school students. Single copies may be purchased from the Pilgrim Press for fifty cents; the price in quantities is thirty-five cents.

In answer to frequent letters for information, a multigraphed bulletin was issued, "Suggestions for Young People Planning to Organize a Society." There have been about a thousand requests for this bulletin during the year. Inasmuch as the supply is exhausted, the original material has been supplemented and the bulletin is being issued in printed form, "Organizing a Young People's Society or Club." It may be had from the Pilgrim Press or the Education Society, for ten cents.

News in Brief

THE Education Society has the field on November third at the Annual Meetings of the Homeland Societies in Bridgeport. Thursday is given up to the Extension Boards and Friday to the American Missionary Association and the Board of Ministerial Relief. Every evening will be filled by programs appealing to the general public, the Friday evening feature being in the form of dramatic presentations.

The regular Annual Meeting of The American Missionary Association will be held in the United Congregational Church, Bridgeport, Connecticut, on November 5, 1926.

Where a retired minister lives with his children, a little money that he can call his own is a great satisfaction. The daughter of one of our veterans, who has just died, writes: "The pension was a wonderful help to Father. Being of a very independent nature, it was extremely unpleasant for him to be dependent, although we all tried to make him feel welcome when he was with us. He wanted an income of his own, which the pension provided. It made his last days easier than they could have been otherwise."

THE ANNUAL MEETINGS
of
The Homeland Societies
will be held in
The United Congregational Church
Bridgeport, Connecticut
November 3-4-5

The illustrated lectures of the Building Society are undergoing a thorough revision under the direction of its editorial secretary. Dates and figures are not only being corrected, but scores of new pictures are being introduced, replacing old ones. Some lectures, the titles of which are unchanged, will be practically new lectures. "Winning the West" is being enriched under the care of Secretary Frank L. Moore, assisted by Dr. Sullens and Reverend James F. Walker of Denver, while "The New South" is receiving the same treatment by Secretary W. K. Bloom.

One of the inducements for attendance at the annual meetings of the Homeland Societies at Bridgeport is the chance to worship in and inspect the fine new Georgian building of the United Church and to be welcomed by its pastor and our honored leader, the Reverend Dr. William Horace Day.

A request has come from a missionary church in Colorado for fifty hymn books. Will some church which has an over supply of books in good condition meet this need? Please write Superintendent A. J. Sullens, D.D., 205 Guardian Trust Building, Denver, Colorado.

A church in New Mexico also needs hymn books. From sixty to seventy-five would be a boon to this congregation. If any church can help them, full information will be supplied by Dr. Frank L. Moore, Secretary of Missions, Western Division, 301 Guardian Trust Building, Denver, Colorado.

Another request from the mission field is for an individual communion set for a church in Arizona. Dr. Moore will be glad to give the particulars regarding this need.

Tougaloo College wants to thank somebody for a barrel received May 31, 1926. It came "Via Morgan Line," therefore presumably from somewhere in the Northeast. Name and address of sender will be appreciated by President W. T. Holmes, Tougaloo College, Tougaloo, Mississippi.

Supt. Grauer reports that calls have come from Alaska for Scandinavian missionaries among the Swedes and Norwegians employed in various industries.

In September Secretary H. M. Bowden returned to the New York office loaded with information and his usual good set of pictures on the foreign-speaking work. There are six new Congregational churches among the Danes in the state of Washington, five of which have been recognized by council since January 1. Three of them have homes of worship, the others are out raising money to secure one. Two Finnish-speaking churches have been organized in Minnesota since January 1. At the Annual Conference of the Finns in Minnesota on August 15 there were present at one service nearly six hundred people.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JULY, 1926

Income for July from Investments	$5,563.95
Previously acknowledged	57,104.68
	$62,668.63

RECEIPTS FOR AUGUST, 1926

Income for August from Investments	$7,922.87
Previously acknowledged	62,668.63
	$70,591.50

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift Plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

For the Month of July — **For Year, from February 1 to July 31**

	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A. B. C. F. M..	$ 87,281	$113,724	.....	$26,443	$265,039	$268,269	.....	$3,230
W. B. M.....	10,584	11,690	.....	1,106	121,681	128,322	.....	6,641
W. B. M. I. ..	9,935	10,456	.....	521	65,650	68,860	.....	3,210
W. B. M. P....	3,271	3,769	.....	498	10,903	17,711	.....	6,808
C. E. S.....	10,356	10,393	.....	37	44,132	40,252	$3,880	.....
C. B. Society..	13,852	17,044	.....	3,192	65,785	58,338	7,447	.....
C. H. M. S....	9,773	11,414	.....	1,641	69,250	72,397	.....	3,147
A. M. A.....	20,578	30,595	.....	10,017	100,280	110,719	.....	10,439
C. S. S. E. S...	6,869	9,102	.....	2,233	24,219	26,598	.....	2,379
C. B. M. R....	6,565	6,743	.....	178	33,468	29,130	4,338	.....
Annuity Fund.	2,508	2,018	$490	.....	10,797	8,177	2,620	.....
Found. for Ed.	1,840	3,560	.....	1,720	20,850	24,621	.....	3,771
Totals	$183,412	$230,508	$490	$47,586	$832,054	$853,394	$18,285	$39,625

For the Month of August — **For Year from February 1 to August 31**

	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A B. C. F. M...	$129,121	$113,073	$16,048	.....	$394,160	$381,342	$12,818	.....
W. B. M.....	7,748	8,579	.....	$831	129,465	136,901	.....	$7,436
W. B. M. I...	7,282	6,494	788	.....	72,932	75,354	.....	2,422
W. B. M. P.*.	*	*	.....	.....	*	*	.....	.....
C. E. S.....	6,878	5,228	1,650	.....	51,010	45,480	5,530	.....
C. B. Society.	6,953	5,577	1,376	.....	72,738	63,915	8,823	.....
C. H. M. S....	9,330	11,215	.....	1,885	78,580	83,614	.....	5,034
A. M. A.....	13,959	14,898	.....	939	114,239	125,617	.....	11,378
C. S. S. E. S..	3,948	2,912	1,036	.....	28,167	29,510	.....	1,343
C. B. M. R....	3,473	2,782	691	.....	36,941	31,912	5,029	.....
Annuity Fund.	1,765	795	970	.....	12,562	8,971	3,591	.....
Found. for Ed.	1,840	3,560	.....	1,720	20,850	24,621	.....	3,771
Totals.....	*$192,297	*$175,113	*$22,559	*$5,375	$1,011,644	$1,007,237	*$35,791	*$31,384

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.

The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

***At the time of going to press figures of Woman's Board of Missions for the Pacific had not arrived. The totals do not include their receipts.**

Notes from the Field

The Congregationalists' passion for education is shown in a letter from one of the pensioners of the Board of Relief who writes: "While I could work every day we got along very well. We did not live high, but we had what we wanted on our table. Compelled to give up work, I came short seventeen dollars and a half a month, so the last year we have lived very hard at home. We are trying to put our boy through high school. He is making a fine report. If we can keep him in school two more terms, we are sure to have one more preacher in our family."

We hope superintendents and missionary committees will make good use of the material we are furnishing concerning the churches our Sunday School scholars are helping to build this year. On page 225 of the September number is something about the one for the Mexicans at Albuquerque. This month, under the title "Fresh from the Field," Pastor Gavlik tells of the joy of the Slovaks in worshiping in their new building at Duquesne, Pennsylvania. Next month we shall report a fine letter from Pastor Sipes, telling what is happening in Carter County, Montana. It will be a mistake if something is not said to the children about how their money is being spent.

The Daily Vacation Bible School conducted by Grace Church, Harlem, New York City, of which Rev. Alexander C. Garner is pastor, closed with appropriate exercises on August 6. The principal object was to train the children in the theory and practice of the Golden Rule, awaken the interest of the parents in the religious welfare of their children, and develop the latent sympathy of the church in those who are to be its future members. Mrs. N. B. Scott, the efficient principal, was aided by teachers who gave of their time and talents.

Some of the results are: Many grateful parents; more enlightened children; and a church with a better understanding of one of its numerous problems.

The Georgian style architecture is getting, as well as keeping, friends everywhere. If one were to look for Christopher Wren's monument today, he would need to travel far. Such fine examples as have recently been produced in New England are being introduced in every state in the Union. Kilham, Hopkins and Greeley of Boston have just planned such a fine structure for the First Congregational Church of Madison, Wisconsin. We hope soon to present pictures of it on the pages of THE AMERICAN MISSIONARY.

The Walk to Emmaus in India*

SOME dozen years ago people interested in the world-wide Christian enterprise were discussing a remarkable letter written by Sir Rabindranath Tagore to a young person who had asked him whether or not missionaries were needed in India. So deeply did it impress me that I can still recall much of its fine phrasing. Part of it ran thus: "If you must preach a dogma, do not come. If pride of race is strong in you, and you cannot identify yourself with the people of India, it were better to remain away. If love is your doctrine and you want to live your faith you can do much for India."

Five years ago at a great student conference in China I saw the Oriental students deeply moved by one who, as it seemed to me, had the point of view Tagore held up as the ideal for a religious teacher. From this young American missionary we learned much of Ghandi and more of the inner springs of the Christian movement in India. We told each other as we listened to him that he had a distinctive approach to what was then emerging as a major problem following the World War—that is the dewesternizing and naturalizing of Christianity amid non-Christian cultures of the East. Three years ago in this country, with no surprise, I observed this same young missionary stir the delegates of the great congress of missions in Washington. Many came from that gathering with the feeling that he had made the outstanding contribution to a rich program in which every phase of Christian world statesmanship had been discussed.

Now, as I go about the country, I find well-informed people discussing this same young missionary, Doctor E. Stanley Jones, of India. The reason is that what he gave to us in Peking, what he contributed to the Washington Conference, what has made him known and loved throughout the Far East, has now found expression in his little book "The Christ of the Indian Road." From the rich experiences of seventeen years in India, during the latter part of which time the Methodist Board has encouraged him to go up and down the land as a

*THE CHRIST OF THE INDIAN ROAD. *By E. Stanley Jones. The Abingdon Press.* $1.

missionary at large, he has come to have an exceptionally well-rounded conception of the larger task of Christianity the world over. This is what he packs into his two hundred and thirteen pages.

Just because of this characteristic conception and the degree to which it characterizes his writing, the book has an appeal even for readers who may not happen to have a specific interest in India or the work of the missionary agencies there. It sounds a universal note; it is so full of references to world movements, so incisive and clear and reasonable, that no intelligent person who is even mildly interested in the personality of Jesus and his influence in modern life can fail to be held by the reading of its thirteen brief chapters.

This is perhaps but an indirect way of saying that no well-conceived treatment of the problem of introducing Christ to the minds and hearts of a non-Christian people can fail, in these times when the world has become a whispering gallery, to over-step the old-time prejudice and water-tight compartments designated by the outworn terms: home missions and foreign missions! In these pages those for whom there still seem to be such lines of demarcation, can find out why the younger generation engaged in building the world kingdom of Christ so universally and naturally disregards them.

A Story Informally Told

Since the volume represents the related addresses which Dr. Jones made on his last visit to America, and since the Abingdon Press wisely prevailed on him to retain the form and substance of his talks so far as possible, there is a refreshing directness and informality, as well as a pleasing touch of the autobiographical about his presentation. Without in any way intruding his personality, his experiences, or his beliefs, Dr. Jones unconsciously draws a picture of one of the world's outstanding young advocates of the way of Jesus, and makes it a cinematograph by showing us how he works and what he does as he meets the keen minds of Hindu lawyers, the questions of inquiring students, the criticisms of cynical travelers, the affection of little children, and the puzzling situations of life in this amazingly complex age when races, nationalities, creeds and cultures clashingly intermingle as never before.

Unlike some missionary writers attempting to do this sort of thing, he does not often wander from concrete and direct presentation of facts, incidents and illustrations. Now and then we find him yielding a bit to the temptation to state a creed and to discuss metaphysics though he expressly shows in many ways that he does not wish to rely, nor does

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he think any missionary ought to rely, on this procedure. But even where the creedal statements and philosophical observations come into the text, the book holds the reader; because Jones has a force and cogency born of rich experience in the religious life. He is so full of his powerful message of the meaning and personality of Jesus that he cannot help giving us some of it as he goes along. I, for one, am not sorry that he does so, for here one finds the explanation of the remarkable power which he has in meeting the inquiring mind of Oriental youth throughout the university centers where singular success has attended his work year after year. Even though one may not agree in all respects with the theology which creeps in—in spite of his express purpose to keep it out—it is always apparent that Jones does not stress his own beliefs in order to make others conform. He states them only that it may be clear why he stands where he does and how the personality of the Master has been interpreted in his own mind as well as in his own experience.

The Cross Beside the Road

Rather than attempting to summarize, I want to point out some unusual and rewarding characteristics of these lectures. As the title "The Christ of the Indian Road" implies, the difficult problem of naturalizing Christianity in a non-Western, non-Christian land is treated from a variety of angles, all of them interesting, all well illustrated. Dr. Jones thinks that the way to a real interpretation of Jesus for India, quite as much likewise, incidentally, for the laboring man of America, is by way of a new accent on the old mystery and stumbling block, the Cross. Accepting the idea that Paul failed up to and through the Mars Hill oration because of his omitting until later stress on the implications of the Cross, Dr. Jones has for years attempted to direct the attention of his Oriental hearers to the theme. This is not new. But when you read the book you will find that there are a good many new things about the way India is viewing the whole problem in the light shining around the marvelous personality of Mahatma Ghandi.

India's Modern Man of Sorrows

The first time I met Dr. Jones he had just come from a long conference with Ghandi, then in the fullness of power, and I remember saying to him that I sincerely hoped he would write concerning Ghandi's place and significance. Without setting out to do just that, he has accomplished it in this book: because all along one finds illuminating and interpretative references to Ghandi or comments on

(*Concluded on page* 288)

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(*Continued from page 287*)

his teaching and personality. It is through Ghandi and the tremendous impact of his personality on the mind and heart of India that the Cross of Christ has come to have a new meaning in that great land. The failure of Calvary is forgotten now. The failure of Ghandi's astounding attempt to take the message of Calvary literally is a matter for sneering comment in many quarters. But Jones believes, as do others, that "Ghandi did not fail, rather that India failed Ghandi." Nevertheless, view him as it may, the world will be increasingly aware that for thinking men of the West quite as well as for the Orient the abused and imprisoned holy man of India has lifted a veil from the Cross. Ghandi's "failure" bids fair to usher in a great new age of faith in Jesus and his way—which India begins to see was not the way of conquest but the way of a Cross.

How new this is in India shows in the facts quoted. Not a decade ago Dr. Mott was hissed when he mentioned the name of Christ. Nine years later, in the same hall for six nights, Jones talked in absolute frankness on the theme: "Jesus Christ and Him Crucified." After his address more than one hundred and fifty high-caste Hindu students asked to be counted as new followers of the Master who died on Calvary! The Christ of the Indian Road has become a reality with amazing power. This book indicates why and how. In a word the author says: "Christ, interpreted through experience—that of India, including Ghandi, as well as that of the West—and backed by fine living is almost irresistible in India today."

Do We Know Why Their Hearts Burn Within Them?

There is light coming from India and China and Japan as Christ walks with their people and sets their hearts aglow even while they know him not. To the degree that we stand ready to check our pride of race and culture will we be ready for the enrichment of faith which should be the richest boon that heirs of the great American missionary movement could desire. May the pen of Stanley Jones write for us a fuller story of the new light in eastern skies, and may the wise men from the East lead us with deeper insight to the tremendous task of making our American Christianity Christ-like!

TREADING THE WINE PRESS. *By Ralph Conner. George H. Doran Co.* $2.00.

This is a tale of adventure, love and religion. It portrays a spiritual struggle and an ultimate victory. It is written in the author's best style, is picturesque, imaginative, ingenious, and displays, as his other books have done, his uncommon ability to tell an interesting story. It is also clean, wholesome and stimulating, in this respect contrasting sharply with the coarseness and flippancy of much modern fiction. The story is, no doubt, rather highly colored for the best taste, but his immense and not too critical audience will enjoy it thoroughly.

AMERICAN VILLAGERS. *By C. Luther Fry. George H. Doran Co.* $2.50.

Much has been written of late upon rural, urban and suburban life, but until now, little or nothing about that very considerable part of our people which dwells in the villages. From this neglected field, Dr. Fry, working under the auspices of the Institute of Social and Religious Research, has brought to light much important information. We learn that there are in this country no less than eighteen thousand villages containing from two hundred and fifty to twenty-five hundred inhabitants each and that these comprise at least one-eighth of our entire population. Instead of declining in numbers and influence as many have supposed, they are steadily advancing, their rate of increase far exceeding that of the purely rural regions.

They are of various types but the great majority are a sort of service station for surrounding farm districts. Their inhabitants have usually been included with the farmers under the general term "rural population" but the two groups are quite distinct and differ widely, in thought, habit and economic condition. The book includes a careful study of themselves, their industries, the influences that shape their lives and their contribution to the life of the nation.

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